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Zion's Herald

WEDNESDAY, APRIL 15, 1903



THE LATE WILLIAM H. MILBURN, D. D.
Blind Chaplain of the United States Senate

E. L. MORRIS

Methodist Missionary to Borneo

AT the meeting of the Malaysia Annual Conference, held in February, Bishop Warne appointed Rev. James M. Hoover, of Penang, to Sibn, Sarawak, Borneo. This is the second appointment to Borneo made in the history of our Methodist Missions. The first appointment was made in April, 1891, when Bishop Thoburn sent Dr. H. L. E. Luering, then a young recruit of but two years on the field, to work among the head-hunting Dyaks. To fill the vacancy caused by the sickness of missionaries on the Malay Peninsula, Dr. Luering was recalled after ten months of service in Borneo, and in leaving the island made a promise to the headman of one of the Dyak villages that the church he represented would not long leave the natives of the island without a missionary. The headman, in turn, gave Dr. Luering one of the skulls that adorned the ridge-pole of his house, as a pledge that he would be a Christian. The promise on the part of Dr. Luering has not yet been made good to the Dyaks by our church. However, the situation in Borneo has so developed that the sending of a missionary to the island has now become imperative.

In March, 1901, Bishop Warne, after holding the Malaysia Conference, canceled his passage to Manila, and instead went to Borneo with a shipload of emigrants from the Fukien province, China, a large number of whom were Christians, and among these many Methodists. The emigrants arrived in Borneo on a Saturday night, and on Sunday Bishop Warne preached to them through an interpreter, gave the Gos-

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— A ROMANCE —

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By LIDA A. CHURCHILL.
Author of "The Magic Seven," etc.

"A Grain of Madness" will not simply invite, it will compel attention," says a critic who read the story in manuscript. "It will be discussed, quarreled over, cried over, but thoroughly enjoyed by all."

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Dealing as it does with the progressive ideas and practices which the author so ably sets forth in "The Magic Seven," "A Grain of Madness" possesses great interest for disciples of the New Thought.

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pel appeal, and at the evening service baptized twelve new converts. These converts he left in charge of several Chinese local preachers who were members of the colonizing party. Bishop Warne administered the communion, appointed a supernumerary member of the Foochow Conference, who came with them, preacher in charge, with four local preachers as his assistants, and left them an organized Christian community. Methodism has now nearly 800 adult Christians in the colony, and it is to further this work and give it adequate supervision that a missionary was appointed to work among them at the recent Malaysia Conference session.

Helping the Blind to See

OCCASIONALLY we learn of a self-sacrificing act that stirs within us a feeling of joy and gladness that even Easter cannot surpass. You all know Mr. Frank Eaton, the blind man, who six days of each week can be seen in his little shop, 351 Broadway, steadily at work causing chairs. It is claimed that blindness dwarfs the mind, but Mr. Eaton forestalls such a calamity surely. He is a regular subscriber to three papers, the *Chronicle*, *Boston Record* and *ZION'S HERALD*. Now for the act of real kindness. Something over a year ago, a young Harvard student chanced to meet Mr. Eaton, and soon the young man had proffered his services as a reader, which, needless to say, were eagerly accepted, and from then on, the student has gratuitously given each Monday evening to his sightless friend. The *Chronicle* keeps him thoroughly posted in local happenings; the pith of the news of the world is gathered from the *Record*; while old *ZION'S HERALD* has many drops of comfort for the unfortunate pilgrim. I regret to say I am not at liberty to divulge the name of the self-sacrificing Harvardean. — *CHRONICLER*, in *Cambridge Chronicle*.

Warfare of Ideals

HUMAN progress is a warfare of ideals. Liberty becomes incarnate in the patriot, and overthrows monarchy. Altruism grapples with sordid individualism and clears the way for the advent of industrial freedom. Love of peace conquers the spirit of war. In the midst of this conflict of the ages may be found the Living Christ, the one eternal source of the forces that are overturning thrones, transforming nations, liberating physical, mental and moral slaves, and steadily building up the kingdom of God in the hearts of men.

The Degree Fad

IT is good to find a man like Prof. William James, of Harvard, rising to protest against what he calls the "Ph. D. Octopus." In the *Harvard Monthly* he has written about the prevailing folly of the schools and colleges which insist on judging the qualifications of teachers by the degrees they can produce, and who rely for reputation — after athletic advertising, of course — on the impression made by a string of letters that may mean something or nothing after otherwise colorless faculty names, much as a circus relies on the alliterative ability of its poster maker. Professor James declares: "The dazzled reader of the list, the parent or the student, says to himself, 'This must be a terribly distinguished crowd; their titles shine like stars in the firmament; Ph. D.'s, S. D.'s and Litt. D.'s bespangle the page as if they were sprinkled over it with a pepper-caster.'" Yet, as a matter of fact, these wonderful titles are not the slightest guarantee of teaching ability, of broad scholar-

ship, or even of narrow scholarship in the subject which the belettered individual is set to teach. — *New York Tribune*.

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Zion's Herald

Volume LXXXI

Boston, Wednesday, April 15, 1903

Number 15

ZION'S HERALD

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher
PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

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Child Labor Reform

THE subject of child labor reform continues to excite deep interest in all parts of the country. Within a week of one another four Governors of Northern States have urged this subject on the attention of the law-makers. In New York State at present a vigorous campaign for the protection of children is being carried on, accelerated by Governor Odell's trenchant remark that the laws in that State are "in such an unsatisfactory condition their enforcement is practically impossible." The child labor laws of New York are at present much behind those of Massachusetts, Connecticut, Ohio, Illinois, Michigan and Indiana. The Child Labor committee of the New York Association for Improving the Condition of the Poor is now urging the passage by the New York Legislature of four child labor bills. Opposition is being excited against one of these bills in particular—that designed to regulate street labor by the license system, somewhat in imitation of laws in force in Boston, and in Manchester, Liverpool, and London, England. Superintendent Maxwell of New York, the efficient head of its great public school interests, is lending the benefit of his counsels and the influence of his name in favor of these needed reforms. A committee of settlement workers which made investigations into child labor conditions in New York during the past summer, revealed a very deplorable state of affairs among newsboys, bootblacks and messenger boys, and the present vigorous agitation is largely the result of those discoveries of shocking immorality prevalent among juvenile workers.

Big Steel Figures

THE report of the U. S. Steel Corporation is second in importance and interest for financiers and students of economic questions only to the reports of the U. S. Government itself. The popular watchword of "publicity" has apparently had its effects upon the minds of the directors of the Steel Trust, for the annual report of that huge company, published in the advertising columns of various newspapers, which gives a com-

plete and authoritative analysis of its operations and condition, is the first instance of such entire frankness on the part of an industrial corporation. The Steel Trust has become almost a national institution, and interest in its proceedings is by no means limited to its 60,000 shareholders or 168,127 employees. The Company now pays out \$120,528,343 in yearly wages, besides dividends. Its net earnings for 1902 reached the enormous sum of \$133,308,763, and its surplus for the year was \$34,253,656. April 1 the Company had on its books orders for 5,410,719 tons of manufactured product. Inability to get its wares to market in sufficient quantities, owing to congestion on the railroads, resulted in a decrease of net earnings for the past quarter of \$1,623,463. The point of special interest from the point of view of the sociologist is the fact that since the close of 1902 the corporation has admitted 27,379 employees as shareholders in the prosperous concern.

Dreyfus Case Reopened

IT will be remembered that the unfortunate Captain Dreyfus of the French Army, after having suffered gross indignities in a cage on Devil's Island off the coast of Cayenne, in pursuance of the judgment of a court-martial, finally received another trial at Rennes in Brittany, the second court-martial bringing in the curious verdict that Dreyfus was guilty of the charge of treason, but deserved to be recommended to mercy. With that equivocal verdict, which Dreyfus, in order to regain a residence in France as a free man, accepted, his friends, notably the late Emile Zola, never were satisfied. The whole matter, which had dropped out of public notice, has been recently revived by M. Jaurès, one of the most eloquent men in public life in France, who, in an impassioned speech delivered last week before the Chamber of Deputies, called attention to two documents which have lately come to light, which will have a very important bearing on the question of Dreyfus' innocence. One of these is a paper with annotations, evidently forged, purporting to be in the handwriting of the Emperor of Germany, and the other a letter written by Gen. de Pellieux in 1898 to M. Cavaignac, then minister of war, asking permission to resign because he realized that he had been the dupe of men devoid of honor. The publication of the last-named letter has produced a profound sensation in France, and the presidential aspirations of M. Cavaignac are forever ruined. The Chamber of Deputies after a two days' debate have decided, by a vote of 250 to 75, that henceforth the Dreyfus inquiry shall be confined to the civil courts, and not allowed to become the sport of

packed court-martials. The French people are evidently sick of the subject; and should a further investigation be held, it is likely to be purely technical and wholly impartial.

A Unique Railway

A RAILWAY which was the outcome of a town meeting, and began its operations with one white horse, now traverses 125 miles of one of the best sections of the South, and is making earnings, both gross and net, that are astonishing. Two years ago the Board of Trade of Brunswick, Georgia, called a meeting to take action toward building the Brunswick & Birmingham Railroad. Each county to be affected by the proposed road was represented by its best business men, who prepared statistics that were scattered broadside. One horse supplied the motive power while the first nine miles of track were laid. Now the road owns ten locomotives and 800 freight cars, with ample passenger equipment, and more engines and cars have been ordered. Although it was not expected that the new road would earn enough to pay for axle grease until after the Alabama coal fields were reached, the railway is already taking in receipts sufficient to pay expenses, interest on its mileage operated, and a surplus besides. The wide-awake managers of the road, instead of neglecting a great cypress swamp through which the track passes, immediately converted the morass into a great asset by running spur tracks into it and hauling huge train loads of logs to the mills at Brunswick. The road attracts more than a local interest because of the fact that Brunswick is one of the greatest deep-water ports on the South Atlantic. Birmingham is the Pittsburg of the South, and the track if extended in a direct line to San Diego would be over one thousand miles shorter than any other transcontinental railway, and free from the disadvantages which the Northern lines encounter in winter from ice and snow.

Municipal Elections in the West

THE results of the elections held last week in St. Louis and Chicago are not particularly encouraging for the friends of reform, the Democratic machine carrying the day in both cities by substantial majorities, although five Republicans and one Independent candidate were elected to the House of Delegates in St. Louis, and the Republicans elected the city attorney and city clerk in Chicago. Carter H. Harrison was chosen mayor of Chicago for the fourth time in this instance by a margin of only 7,000 votes over his vigorous antagonist, Graeme Stewart, a well-known merchant of Chicago. Mr. Harrison regards his success

as a victory for municipal ownership, "which should lead to the development of public national as well as municipal utilities." As both candidates favored municipal ownership, though to be accomplished by different methods, it would be more correct to say that the majority of the voters of Chicago, by endorsing the Harrison régime, shut their eyes to its misuse of great opportunities and the general inefficiency of its administration. In Toledo Mayor Sam Jones again demonstrated his importance as a political entity by being elected for the fourth time by a plurality of 2,500 on his own Golden Rule platform. The Hungarian and Polish vote, however, almost deserted him; Mayor Jones' plurality came almost entirely from American voters. He considers the result significant of a revolt against party rule. In Cleveland Tom L. Johnson was re-elected mayor by a large majority, triumphing on his own self-raised issue of a three-cent fare, although the Republicans had endeavored to win on the question of the increase of taxes. In Cincinnati Julius Fleischmann was re-elected mayor on the Republican ticket by a heavy majority over President M. E. Ingalls of the Big Four. The Socialists polled 11,212 votes in Chicago, and only 3,417 in Cincinnati. The Prohibitionists cast 2,848 votes for Haines in Chicago.

Railroad Merger Declared Illegal

A DECISION of far-reaching importance was delivered in the United States Circuit Court of Appeals in St. Paul, April 9, in the case of the U. S. Government *vs.* the Northern Securities Company, the Northern Pacific and Great Northern railways. The case was originally brought in the United States District Court, but under a special act of Congress was taken at once to the Court of Appeals, which has expedited the hearing in every manner possible. The court now decides that the \$400,000,000 Northern Securities merger is an illegal combination in restraint of trade and in violation of the Sherman Anti-Trust law. The company is enjoined from voting the stock or exercising any control over the Northern Pacific and Great Northern railroads, and the railroads are enjoined from paying any dividends to the Securities Company, though the company is permitted to return the stock in its possession to the former holders. Judges Thayer, Caldwell, Sanborn and Van Devanter were unanimous in the opinion, which was written by Judge Thayer. The action was brought by Attorney-General Knox. An appeal taken to the U. S. Supreme Court will act as a stay, so that the existing situation will not be disturbed until fall at least, so far as any action of the courts is concerned. This decision makes it plain that the corporation lawyers of the country must take to the study of this branch of the law anew. The able lawyers employed by the corporations assumed that the right to buy and sell property is inalienable, but the court held that such a right must be exercised in accordance with existing constitutional provisions and the law of the land, as, for example, the congressional power to regulate interstate commerce. J. Pierpont Morgan takes the decision philosophically, declaring that instead of looking upon the

decision of the court as a blow to railroad enterprise, the reverse in his opinion is the case, for capital all over the country will presently know its rights in the matter of railroad construction and operation, and be able thereafter to conduct railway business lawfully, economically and profitably.

Education in the Philippines

A REPORT rendered by F. W. Atkinson, superintendent of public instruction in the Philippine Islands, indicates that an encouraging degree of progress is being made in introducing American systems of education among the quick-witted Filipinos. There are now 200,000 children under instruction in the islands, at an annual expenditure of about \$800,000. The ratio of illiteracy in the Philippines among adults is as great as can be found anywhere among semi-civilized peoples. About 84 per cent. of the population are unable to read or write. Some 1,000 schools were established under General Otis. In 1900 Superintendent Atkinson took charge, and reorganized the schools on the American plan, with 18 division superintendents, 45 deputy superintendents, 1,000 American teachers in primary schools and 200 in the high schools, 3,400 native teachers, and numerous local boards in the town and parishes composed of the most intelligent and progressive citizens. Two hundred of the teachers are soldiers. English is taught in 15,000 schools; 25,000 adults are attending night schools; 750,000 school-books have been purchased. The teachers testify to the remarkable intelligence of the Filipino children. They excel in memory, imitation, and courtesy, but are defective in reasoning, morality and ambition.

Lowell Textile Inquiry

GREAT interest has been taken by the public in the textile inquiry which has been conducted this past week in Lowell. Able counsel represented the corporations and the men. The main contention of the operatives was that pay at the mills in Fall River and New Bedford is higher than it is in Lowell, and they endeavored to place the burden of proof to the contrary on the corporations. The representatives of the mills claimed that the wages paid in Lowell are fully as high as the rates paid elsewhere for the same line of goods, but that the products are not the same. A question from one of the commissioners elicited the confession that there is very little real competition among the mills in Lowell. Contributions for the support of the strikers are being forwarded from many directions. John Mitchell is expected to visit Lowell in the near future.

Servian Coup D'Etat

KING ALEXANDER of Servia is not exactly Napoleonic in spirit or dimensions, but he succeeded last week in executing a bold *coup d'état*, dissolving the Skupshtina, suspending the constitution, repealing laws obnoxious to him, and dismissing senators and councillors of state. After the Servian State had been turned upside down for about ten minutes matters were restored to a

more stable condition. The king's political jugglery with the Servian constitution is regarded in Europe as a dangerous experiment. The manner in which the move was made partakes somewhat of the nature of a comedy. The laws as they existed previous to the constitution of 1901 have been re-enacted. That constitution, temporarily suspended, was reaffirmed by a second proclamation. The king has thus more than got even with the Radicals. The action taken was defended on the ground that affairs in the Balkans are very serious, and that Servia needs order, unity and peace. All the ministers, who resigned simultaneously with the suspension of the constitution, were reinstated, with the exception of the foreign minister, N. Lozanico. A plot to kill King Alexander was discovered on Sunday at Belgrade, and numerous arrests were made.

Quieter Balkan Situation

A MORE optimistic tone prevails in official circles in Europe regarding the situation in the Balkans — an impression which is rather insecurely founded on the assumption that the Sultan is resolved energetically to subdue the Albanians. The Sultan's commission, headed by Sadik Pasha, is proceeding cautiously in its approaches to Jakova, the centre of the Albanian resistance. It is quite doubtful whether the Sultan will have the nerve to insist upon the execution of the murderer of M. Steherbina. If he does, the effect will be to exasperate the Albanians the more; and if he fails to exact vengeance, the Russians will be likely to take the case into their own hands. The Sultan personally appears to have recovered his equanimity, and has been composing his nerves by occupying his mind over the details of his new \$500,000 yacht. Anarchical conditions prevail in Monastu. Martial law may be proclaimed in the Kostendil-Bulgaria district in order to prevent Bulgarian bands from entering Turkey. Hilma Pasha, the new inspector-general of the Sultan's pretty scheme of reform, advocates the disarming of the Bulgarians in Macedonia first, and after that the disarming of all other inhabitants of that ill-defined region. This is a thoroughly Turkish proposition. All armed or none armed are the logical alternatives of the situation. So long as the Porte tolerates the armed lawlessness of any one class of its subjects while rendering other classes defenceless, anarchy and bloodshed are sure to occur at all points remote from the vision of the European embassies.

Irish Land Bill Convention

IT is only within a few years past that conventions have been allowed to assemble in Ireland. From 1792 to 1879 public assemblies on Irish soil could be dispersed by force and the callers of a convention visited with condign punishment. All the more remarkable, therefore, is the fact that this week witnesses the convening of a convention in Dublin, with the full approval of the British Government, to consider the salient features of the Irish land purchase bill. The convention may truly be called national, as it consists of delegates selected all over Ireland by

municipal bodies, town commissioners, county and district councils, branches of the United Irish Leagues, and similar organizations. The judgment which these delegates pronounce will be recognized as that of the great majority of the Irish people, and upon it will depend the ultimate fate of the bill at the hands of the British Parliament. Mr. Wyndham, the brilliant author of the bill, welcomes intelligent criticisms and amendments emanating from the Irish industrial classes. This land bill convention meets under brighter auspices than attended the assembling of Mr. Parnell's Land League convention in 1881, which immediately followed the passing of Mr. Gladstone's land act with its coercion accompaniments, and came to nothing because of the disturbed political conditions of the time which soon issued in the locking up of Parnell himself in jail. It is probable that the Irish will meet the English propositions in the same spirit of good faith in which they are offered.

Post Office Scandals

DETAILED charges have been filed in the Post Office Department at Washington alleging the existence of a powerful "promotion syndicate," whose operations are said to have included a large part of the postal service of the entire country and to have rendered null and void the "merit system" which is nominally in effect. The New York Post Office is said to have been the largest field of activity of the syndicate. It is charged that a "promotion price" of from \$25 to \$50 down and a certain percentage each month of the amount of advance received by the clerk has been demanded by the syndicate managers. Collusion with a buggy company which sold buggies to rural carriers is also charged. A thorough investigation into all these charges, which are denied by Postmaster Van Cott of New York, has been ordered from Washington. Each of the 1,776 clerks whose promotion was recently authorized will be strictly catechised regarding the manner of his receiving his advancement. Pending the investigation into these scandals no more promotions of clerks will be made.

EVENTS WORTH NOTING

The Judge Advocate General of the Army has delivered an opinion to the effect that there are but three national holidays, namely, Fourth of July, Washington's Birthday, and Memorial Day. This appears to be the first official utterance on the holiday question from the point of view of the War Department.

The Nebraska Supreme Court has decided that the use of water from a stream for agricultural purposes gives such a user a vested right which may hold good if prior to a riparian right. This decision in some respects supersedes the common law relating to riparian rights, and decidedly favors the irrigation farmer.

President Roosevelt has issued an order prohibiting officers of the diplomatic or consular service of the United States from attacking, preferring charges against, or publicly criticising, any other officer in either service, except in a confidential communication to the Department of State.

Permission has been granted to six graduates of the Peruvian Naval School to

serve as midshipmen in the United States Navy. Peru will bear the expense of their maintenance and instruction.

Commander W. E. Sewell, the new Governor of Guam, recommends that Congress provide for disposing of the unowned land of the island through a homestead law, and that all money so realized be devoted to the improvement of the island in various ways. Commander Sewell thinks that if affairs are managed prudently, Guam will soon be able to pay its own running expenses.

Great Britain has the smallest army and the largest navy of all the leading European nations. Her total land forces, including the reserves, number about 1,000,000 officers and men. Germany has 5,500,000 and France and Russia have each 5,000,000 men serving with the colors or liable to military duty.

Sir Wilfrid Lawson, who has been bitterly denounced as a "Little Englander," and who has openly declared that England should give back the Transvaal and the Orange Free State to the Boers, was elected, April 9, by an increased Liberal majority, to Parliament from the Camborne Division of Cornwall. During the previous canvassing students from a local mining college were involved in frequent encounters with the villagers.

Andrew Carnegie, who is a trustee of Cornell University, has announced his intention of defraying the expenses of all students who were ill during the recent typhoid fever epidemic in Ithaca in all cases where the student or his parents will permit. It is estimated that at least two hundred students have been ill, and that the average expenditure of each patient has been as much as \$300.

The American Bridge Company has completed the construction of twenty-seven viaducts on the Uganda Railway. Six thousand tons of steel were utilized in this great undertaking, which in the face of the most serious difficulties was carried out in fifty-one weeks. The Company has sold its machinery and plant in Africa rather than convey them back to this country.

While the battleship "Iowa" was at target practice in the Gulf, April 9, a 12-inch gun in the forward turret exploded. The projectile discharged had a time-fuse intended to explode at 1,700 yards. The report of the gun as it was fired was followed immediately by a second report, the shell bursting prematurely. The gun was wrecked, and shattered pieces of steel were driven in all directions. Three pieces weighing a ton each shot downward through the spar and gun decks to the third deck below, instantly killing three men who were at mess, and injuring five others. The armored deck still further down stopped the ragged missiles. The men in the turret were not injured.

Attorney General Webb of California has rendered an official opinion declaring the use of the Bible in the public schools, either as a text-book or as a reading exercise, unconstitutional.

It has been demonstrated at the Brooklyn Navy Yard by recent experiment that the plan of having the band play while the men are coaling ship is most efficacious. While lively marches were being played the Jackies worked like beavers to fill the bunkers of the supply ship "Buffalo."

The oddest church in New York city is the Archangel Protestant Episcopal Church now in course of construction. It is an apartment building, like everything else about it. The church proper is entered through the apartment house, and is spa-

cious and has a large chancel. The seating capacity is 1,000. Immediately below is the Neighborhood Guild Hall, which seats 1,200, and is provided with a stage. The building so far has been erected without debt.

The London Education bill met with a mixed reception in the House of Commons last week. Sir Henry Campbell-Bannerman characterized it as "contrary to common sense and public interest, and an offense to those believing in popular government." The bill altogether abolishes the present London School Board, and makes the London County Council the supreme authority in both elementary and secondary education. The County Council will be assisted by an education committee of ninety-seven persons, made up of members of the county and borough councils and of experts, women being eligible to appointment on the committee.

The total force serving afloat in the British Navy during 1901 was 98,410 officers and men. The health of the force has been quite satisfactory. As compared with the preceding year there has been a reduction under the three headings of "cases," "invalidings," and "deaths." The invaliding ratio of the entire force was 31.58 per 1,000, the highest invaliding rate being on the Mediterranean station. The death rate was 5.34 per 1,000, the highest death ratio appearing on the Cape of Good Hope and West Coast of Africa stations. Of the force, 60.80 per cent. were under twenty-five years of age, and 1.58 per cent. above forty-five years.

Public-spirited citizens of New York city are making a vigorous fight before the Legislature against what are known as the street railroad "grab" bills, one of which, the Goodsell bill, is considered especially iniquitous, inasmuch as it would, if passed, give street railroad corporations all the powers and privileges granted by the general railroad law, as well as by the special charters under which the companies were organized, and might revive a number of dead franchises. The "grabbers" also desire to curtail the transfer privileges of passengers on street railways.

Professor Warren Morehead, curator of the Department of Archaeology of Phillips Academy, Andover, has discovered on a farm near Hopkinsville, Ky., ten skeletons, which he considers to be those of an extinct race of mound-builders. All the skeletons were found in receptacles built of flat stones. Stone cups were found in several graves, and a stone knife in one of the receptacles.

An agreement has been concluded whereby Great Britain, France and Germany will participate equally in the control of the proposed Bagdad railway, the revenues of which will be guaranteed by the Turkish customs. The main line of the railway is to run from Koniah to Bagdad and Basra, with branches to Aleppo, Urfa, and the Gulf of Alexandretta.

The insignificant "revolution" in Nicaragua, which had its origin in a contest for the election of a mayor in the town of San Pablo, has collapsed without loss of life to any of the participants. The entire republic is reported to be at peace.

An Angora goat packing house is about to be established in Kansas City, which will be equipped with a tanning outfit. The skins of the Angora goats have long been utilized for rugs or robes in the Orient. The company will establish in Texas a lacteal branch of its business, where Angora milk will be condensed and sold for medicinal purposes.

DUTY OF DISCONTENT

IT is the mark of a mediocre soul to rest content with partial successes and to accept as a matter of course extensive rebates due to the sin or mismanagement of the professed promoters of piety in the world. But the truly heroic man knows the difference between ideal and achievement, and refuses to accept as a final settlement of any question or cause discounts from the ideal due to speculations of sinners or ineptitude of saints. The moral hero aims ever to bring things up to par. He wants his own religion and that of others to be maintained at the 100 per cent. figure. Nothing less will suit him, because nothing less ought to suit him — and the moral hero is by very definition a man of "oughts" and of moral obligations.

The need of the church of God is for more ambition rather than less, only it should be ambition of the right kind, a coveting earnestly of the best gifts, an overmastering desire for personal holiness, a consuming passion for the bettering of humanity. The best type of character is constructed out of ambition and contentment compounded in suitable quantities and properly mixed together. It is the note of a fine soul to recognize finality when it sees it, but never, through weakness or want of moral nerve, to accept a state or experience that is tentative or transitional as the last word that is to be said on that subject either by God or for God.

ARE YOU ALIVE?

IF any one on going out of the house in the morning should ask the first stranger he happens to meet the question: "Are you alive?" the man so addressed, somewhat mystified, would probably reply: "What did you say, sir?" And if the question were repeated, the person accosted would, it is likely, regard the questioner with amazement, as one who had lost his wits. For why should any one ask another man who is seen to be walking, gesticulating, talking, breathing, bustling around, and exercising all the other functions that belong to life, whether he is alive?

And yet, if we believe the Bible and accept its doctrine of two lives, such a question in the mouth of a Christian believer would not be senseless, but rather would be pregnant with most momentous meaning. For many a man who lives does not live — that is, many a man who lives with the lower physical or psychical life is dead on the spiritual, Godward side, dead to the higher reaches of thought and of being whither Christian aspiration rises to touch with adoring prayer the flashing foundations of the great White Throne, dead to the calls of God's Spirit, atrophied with respect to the subtler sympathies of Christian faith, immortal hope and endless destiny. Unless, then, we are certain that this or that friend or chance acquaintance is living the two lives — the physical and the spiritual, the life toward God as well as the life toward man — it is permissible and necessary to ask with all seriousness and affectionate concern: "My friend, are you alive?" To be alive is to be full of the Spirit of God, and, thus informed and in-

spired, to become possessed of a heart-acquaintance with the great Creator. No better definition of this higher life, this life superimposed on life, is anywhere afforded than in John 17:3: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The believer may even here and now enjoy the foretaste of that eternal life in his soul. It is not necessary to phrase its promise simply in the future tense, since, as the Master himself declared, he that believeth on the Son of God "hath everlasting life." It is possible through divine grace to be very much alive now in pledge and prophecy of being still more and more alive as the glorious ages of heavenly opportunity roll by.

THE MINISTER AS A NOVEL-READER

WE listened not long ago to an interesting round-table talk, shared in by a ministerial club of a dozen or more preachers, representing five or six denominations, on the study of fiction. An interesting essay on the relation between fiction and morals afforded the starting point as well as many suggestions which prompted the pastors in turn to give their experience, their comments, and their best opinions on the general theme thus introduced. It was evident that every man present was a diligent reader of fiction; some read a good story on Sunday night in order to afford relief to the strain on mind and heart inevitable during that day of the preacher's toil and pressure. Others seldom read novels except in vacation time — then they devoured them by scores. Others read over and over the great novels, such as "David Copperfield," "Les Misérables," "The Cloister and the Hearth," "Vanity Fair," "John Halifax," and "The Mill on the Floss," and in addition strove to read, or at least glance at, the notable works of fiction which are current from time to time. The reasons assigned for this habit were various and interesting.

Some, for example, who had children and young people in their households, or who were in touch with the rising generation about them, had found it necessary to keep their eyes on the stories of the day in order to be able to guide the tastes of those who asked them for counsel, or who were dependent on them for advice. Others indicated that novels had been to them a help of the first order in the analysis of motive, in the dissection of character, in the study of human nature, and in gaining a knowledge of the intricacies of the human heart. Several testified that one chief use of fiction was its relaxing quality, its function by way of recreation after heavier and more taxing studies. It was a common testimony that a good novel has a distinctive ministry in quickening the imagination, in awakening noble feelings, and in starting a man out of a sluggish mood into a creative status of mind. There was no question, furthermore, on the part of any one who took part in the discussion as to the uses of the better grades of fiction as models of literary style. Who can doubt that a man who has in him the writing gift in any measure can develop that gift

to advantage by giving attention to the marvelous charms of the men and women whose genius is embodied in the greatest works of fiction?

The vicious and demoralizing effects wrought in many directions today by the novels which deal in a coarse way with sexual problems and relations were emphasized briefly again and again, while the point was made more than once that some of the worst sinners in this direction, both in Great Britain and America, were women, some of whom have a morbid and disreputable propensity for exploiting the seamy side of life in their stories. Who can account for this fact? Who can tell why women who are of unblemished personal character, against whose own behavior no allegation can justly be made, will write novels which no decent man can read without being ashamed of himself? The fact appears to be that women, when their bent is in this direction, become coarser and more repulsive in their perverted literary tastes and methods than men.

The noble work done by Ian Maclaren, Ralph Connor, Charles M. Sheldon, and Edward Eggleston, to say nothing of other clergymen who have made their pens famous in the realm of fiction within the past few years, is a matter to be at least hinted at in any full treatment of the subject. These writers have multiplied their congregations thousands of times, and in an indirect way have proclaimed many messages which have been worthy of the calling of the Gospel ministry.

The man, however, who takes the last novel as his theme for a Sunday evening discourse, is going wide of the mark. Some great books, as Newell Dwight Hillis has once in a while shown, can be taken as a theme for a sermon, and made to voice a searching and telling message. To do this, however, requires a man with no little genuine literary power. Not one in a thousand can successfully attempt such a task. But almost any man who reads or thinks can find in current fiction, or in standard novels, material for some of his most impressive illustrations. The citation of a single sentence, sometimes, from a novel that happens at the moment to be in everybody's mind; a passing allusion to a fictitious character which the people are laughing at or crying over; or the culling of some notable humorous or dramatic incident from a novel with which readers in the congregation are familiar — this use of the novel, in illustrating and sending home a point in a sermon, is within the reach of almost any one who will skillfully cultivate it.

In view of these facts, it is evident that we are living in an age very different from that which our fathers inhabited, when children were taught that novels, one and all, were pestiferous and infernal!

An Object Lesson

THE quickness with which a notable place, vacated by death, can in our time be amply and satisfactorily filled, and the work which has been dropped by mighty hands immediately picked up and successfully carried on, is having just now an amazing illustration in London. Rev. Dr. Joseph Parker was such a unique and extraordinary preacher, and he had made for

himself such a phenomenal place in the metropolis, and had won such world-wide fame by his voice and his pen, that his death evoked the bitter lamentation: "Who now will take his place? Who can keep together this motley body of people who have been drawn on Thursday at noon and every Sabbath day to the City Temple? Will not the crowd scatter far and wide, now that the magnetic personality, which for thirty years was the attractive power to draw them together, is gone?" The answer speedily came to these anxious inquiries in the person and ministry of the new pastor, Rev. R. J. Campbell, who, although of a very different type as a preacher and as a man, delicate in appearance, only thirty-five years old, and with only eight years of experience as a preacher, has without conscious effort and without boasting immediately and completely filled the demands of the case, captivating the membership, adding to the general crowds, attracting strangers in even greater numbers than usual, and commending himself to the heart, the conscience, and the fellowship of the congregation in a wonderful way.

Such things happen, perhaps, in order that we may appreciate to a larger degree than we usually do the variety and wealth of the gifts which God has stored up in reserve in human heart and brain all about us. No man should allow himself to conceive for a moment that he is the essential factor of victory, and that defeat will come should he fall out of the ranks. Joseph Parker won the very highest place in popular estimate in London, and yet since his death not a Sunday has gone by without seeing his City Temple packed to hear the Word proclaimed by a new voice. Providence always has in training somewhere, in obscurity and quietness, the men and women who are being made ready to step at once and without warning, in the hour of emergency and need, into places of new responsibility and toil which may be vacated by the ruthless stroke of death.

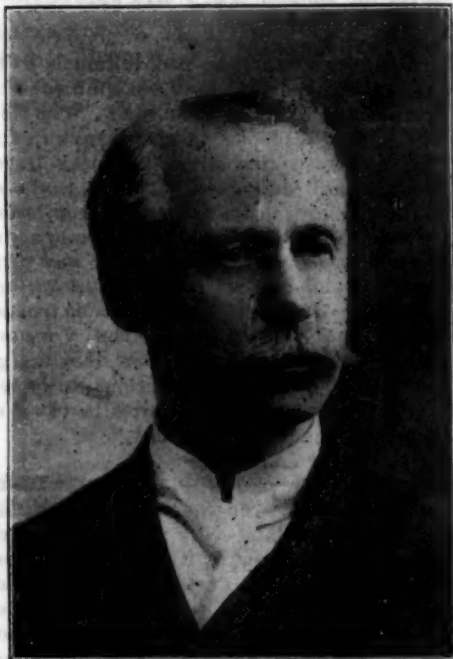
New Presiding Elders

WE are happy to present to our readers the two new presiding elders appointed at the recent session of the New England Conference.

Rev. William G. Richardson, of the Springfield District, was born in Anson, Me., in 1848. His education was received in the Latin School, preparatory department to Bates College, and he is a graduate of the School of Theology of Boston University, class of '74, a classmate of Rev. Drs. Charles W. Drees, J. W. Butler, and W. T. Perrin. At eighteen years of age, deliberately and alone, he began the Christian life, and soon united with the Park St. Church at Lewiston, Me. Commencing his work in the New England Conference early in the seventies, he has held a good line of charges, and on all done very faithful and excellent work. He enters the presiding eldership from the First Church, Fitchburg, where he closes a five years' pastorate. He is a studious, thoughtful, and edifying preacher, a dignified, manly Christian gentleman, wholly devoted to the work committed to him, a wise executive, brotherly and deeply devout; and we confidently predict that he will win a large place for himself in the confidence and love of both his preachers and churches. In 1879 he was married to Miss Helen L. Ham, a teacher in the Lowell high school. They have now three children. The oldest, Miss E. Louise, is a junior in Boston University.

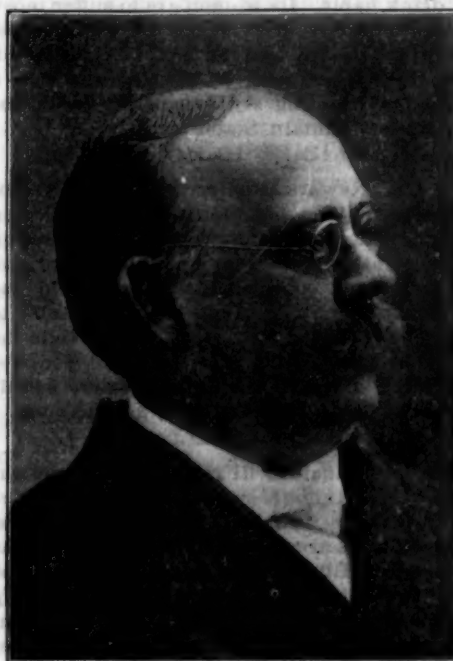
Rev. Joel Marvin Leonard, D. D., appointed to the Lynn District, was born in Potadam, N. Y., in 1852. Converted when a boy, he was baptized and received into the

church at East Cambridge by Rev. I. J. P. Collyer. Fitting for college in the Cambridge schools, he entered Harvard, graduating in 1874, and from the School of Theology of Boston University in 1877. After preaching three years in the Upper Iowa Conference and studying in Germany, he entered the New England Conference in



REV. W. G. RICHARDSON

1882, and was appointed to Winchester, his appointments thereafter being Newton, Westfield, Salem (Wesley Church), Malden Centre, Melrose, and Baker Memorial. For many years he has been a member of the Preachers' Aid Committee, and also treasurer of the Sustentation Fund, treasurer of the trustees of the New England Conference, and for the last eight years treasurer of the Conference. For twelve years he has been a member of the Asbury Camp-meeting Association. Profoundly



REV. J. M. LEONARD, D. D.

spiritual, held high in the confidence and affection of his brethren, strong and evangelistic in his preaching, showing business ability of an unusual order, he has long been mentioned as especially fitted for the presiding eldership. In 1887 he received the degree of Ph. D. from Boston University, and in 1902 the degree of D. D. from Wesleyan University. Mrs. Leonard has

long been known as a most effective minister's wife and a successful worker in the W. H. M. S.

PERSONALS

— Rev. E. S. Lyons, appointed in 1890 as a missionary to the Malay Peninsula, was transferred at the recent session of the Malaysia Conference to the Philippine Islands for work at Dagupan.

— The *Bostonia* for April presents fine full-page portraits of the three latest elected trustees of Boston University — John E. Toulmin, Edwin Ray Speare, and Rev. Dillon Bronson — with sketches of each.

— Miss Pauline J. Walden, publisher of the *Woman's Missionary Friend*, and Miss Mary E. Holt, corresponding secretary of the New England Branch, W. F. M. S., left Boston on Monday for the Pacific Coast, to be absent two months.

— Rev. E. T. Curnick, D. D., of the New England Conference, at its session just held, was granted a supernumerary relation at his own request. He and his wife and son will go at once to their summer cottage in Boothbay Harbor, Me., for rest and recuperation. Friends will please note the post-office address.

— The *Pittsburg Daily Dispatch* of April 6 devotes nearly two columns to the report of the morning services in Christ Church the previous Sunday, especially describing the joyous and hearty welcome which the church extended to Rev. Dr. Daniel Dorchester, Jr., upon his resumption of the pastorate.

— The address of Rev. J. W. Robinson, who has just returned from Lucknow, India, on furlough, will be Harlan, Iowa. The *Indian Witness* for Jan. 23 says: "Mr. Robinson has completed a ten years' first term of missionary service, which for varied and all-round usefulness can hardly be surpassed."

— Rev. William A. Brown and wife, who have been in charge of the English-speaking congregation in Manila, have volunteered for and have been appointed to work among the natives, their headquarters to be at San Fernando, Pampanga, P. I. Mr. Brown went to the Philippines in 1902 from the pastorate of the Tower Grove Methodist Episcopal Church, St. Louis, Mo.

— It seems to carry one back to old times to read that at Tabor, Iowa, the other day a small cottage burned down in which John Brown lived for several years back in the fifties, and which was used as the headquarters of his underground railway. There are some works and enterprises which were associated with John Brown — not constructions of hay, wood or stubble — which will never burn up.

— Mrs. Legg, wife of Rev. Albert E. Legg, of South Braintree, is deeply bereaved in the death of her sister, Mrs. Clayton Fay, of Cortland, N. Y., who died, March 30, from heart failure. The deceased was twenty-two years of age and had been married only eighteen months. She was a woman of beautiful character, the youngest daughter of Mr. and Mrs. Geo. H. Hall, prominent and active members of Asbury Church, Springfield.

— A Nantucket girl, Miss Florence May Bennett, has carried off second honors at Vassar, as announced by the faculty the other day, for high standing through the college course. Honors based on an estimate covering four academic years, and not given just for a brilliant spurt of work now and then, are worth something. It will not be forgotten that a number of years ago another Nantucket girl great-

ly distinguished herself—Maria Mitchell, later the talented professor of astronomy at Vassar. Perhaps the fame of the first Nantucket girl who won glory at Vassar proved an inspiration and a stimulus to the latest honor-winner from that tight and right little isle.

—Rev. E. O. Thayer, D. D., whose term as presiding elder of Portland District, Maine Conference, ends by limitation, will be transferred to the Vermont Conference and stationed at Springfield, Vt.

—We are glad to note in the daily press the statement that Bishop Merrill was able to act as chairman of the commission which met in Chicago last week to consider the advisability of revising the Catechism. Drs. W. V. Kelley and A. W. Harris are members of the Commission.

—The *Northwestern Christian Advocate* of April 8 says: "Rev. E. Hoss, LL. D., Bishop of the Methodist Episcopal Church, South, delivered a fine address on the South before the Chicago Methodist Preachers' Meeting last Monday. The members gave the Bishop a most cordial greeting."

—In the sympathetic, but discriminating, tribute to the late Horace E. Scudder, for eight years editor of the *Atlantic Monthly*, by Prof. Alexander V. G. Allen, in the *Atlantic* for April, he says of him, in referring to his deeply religious nature: "He opened each day with the Greek Testament, making notes and critical comments on the text and its interpretation. . . . In his religious life he kept the traditions of regular church attendance, and of the daily family prayers."

—Mrs. Rebecca Green (Howard) Fall, widow of George Hanson Fall, of Malden, died suddenly on Sunday at the home of her son, George H. Fall, a prominent attorney-at-law and an instructor in Roman law at Boston University. She was born in Malden eighty-six years ago, and was the oldest daughter of James and Mary Howard. She was the last but one of the original members of the Centre Methodist Episcopal Church of Malden, being a member over sixty-five years. It was out of a class-meeting at the home of her father that the now great Centre Church was instituted.

BRIEFLETS

The surest way to make duty beautiful is to be dutiful.

At the Boston Preachers' Meeting on Monday, Rev. Franklin Hamilton presided, and Prof. Dallas Lore Sharp read an exquisite paper on "The Preacher and Out of Doors." As next Monday is a holiday, there will be no Preachers' Meeting.

The editor heartily reciprocates this brotherly message from a distinguished Protestant Episcopal rector: "I liked your editorial on Dean Farrar, not just because I am a Farrar man, but the article showed appreciation and a conciliatory spirit toward the Church of England; and blessed is the hand that, while sincere, can clasp other hands and make a brotherhood. Thank you."

Our readers are reminded that the meeting of the next Boston Methodist Social Union occurs April 23—Thursday night, and not on Monday. It is Bishops' night, and the ladies are invited. As it promises to be a meeting of unusual interest, tickets should be secured immediately.

It has been truly said of a young and devoted minister of New York city, who is

struggling with the problem of a small but growing church far up town, that the secret of his thus far successful ministry lies in his doing everything he does for the good of the church. The people recognize him as their real friend and helpful neighbor. That sort of alert helpfulness and unselfish devotion in a minister always tells with the people. The world appreciates a good minister.

The prediction that prohibition is to be abandoned everywhere is not confirmed by the election in Kansas last week. The *New York Sun* heads its telegram announcing the result in that State, "Kansas Drier than Ever," and says: "In the State at large the vote in favor of the prohibition law is the most overwhelming known, despite a special effort to pave the way for a resubmission campaign." And the *Springfield Republican*, that can always be trusted to tell the truth, says: "The Vermont policy of downing prohibition does not go in Kansas, whose town elections this week show overwhelming majorities in favor of enforcing the prohibitory law."

Joseph Cook once said: "The audacity of the slave power made it a political necessity to kill slavery; the audacity of the rum power makes it a political necessity to kill rum." Certainly if we do not kill rum, rum will kill us. The tender mercies of strong drink are cruel. Alcohol gives no quarter, and should receive none.

There is this beautiful thing about growing old, and having to resign one dear earthly companionship after another, that as earth grows lonelier heaven grows homier, so that when at last we come down in the dusk to the narrow sea, all the lights in the windows are over there.

It is a fearfully sorry lesson that Vermont is to learn under its change from prohibition to license. With the open saloon its people are to be made drunken and its youth are to be tempted with the legalized drink habit. Its women are to suffer most, for inebriety always carries the keenest pangs to the gentler sex. Already St. Albans is planning to have a brewery—a plague-festering sty never known in the Green Mountain State.

The Newark Conference, at its recent session, did a handsome and fitting thing in setting apart a day at the next meeting when all ministers of the Conference who shall have completed fifty years in the ministry will be given an opportunity to address the Conference. The veteran of the Cross has a message which the younger men who are following him where he followed Christ would do well to hear.

Old graduates will receive with astonishment the announcement that Yale University is now to make the whole four years' course elective—or, at least, elective as between different groups of related studies—so that it will be possible after this for a youth to enter and to graduate without knowing a word of Greek. And this under the presidency of a man whose father was one of the foremost Greek scholars of his generation!

In human society there is altogether too much of the wire-fence business, by which we mean the running of artificial and vexatious barriers between man and man. "All ye are brethren," is the gospel ideal. Average humanity has by no means as yet reached that goal of universal brotherliness. It aggravates the natural distinc-

tions which exist among different races or classes of men, and which are to some extent ineradicable, by all sorts of divisions over questions or quiddities which are not at all worthy to be made significant and separative. The trouble is that many men want to be one only when they are the one. Absolute uniformity of manner, view and vision is impossible and undesirable, but at any rate men should be able to occupy the same prairie-land of promise without cutting one another with the barbed wires of suspicion, jealousy, or envious hate.

All noble natures have felt upon their souls the pressure of a great moral crisis in the affairs of the world. "God hurries and drives me," said Luther, when about to dispute with the Romanists. "I am not master of myself; I wish to be quiet, and am hurried into the midst of tumults." This is but one illustration of the general truth that God does not value the peace of mind of His servants so much as He does their moral influence. Every great godly soul is continually "hurried into the midst of tumults"—either fears within or fightings without. Not ease, but efficiency, is the Christian heritage. It is well that almost all the hymnals contain the couplet:

"Sure I must fight if I would win;
Increase my courage, Lord!"

Struggle is the practical condition of all higher development of the spiritual organism. "Fight the good fight of faith!" That is religion, and thereby comes salvation.

It is a favorite idea of Mr. Booker Washington that the Negro must work out his own political and social salvation. For the colored man freedom must be a conquest. But the conquest must be a peaceable one. In a recent speech Mr. Washington said: "The Russian seeks freedom with dynamite, the Irishman with his rebellion, but the Negro has ever gained his victories by his midnight prayers and his faith in God." That is sound and sane doctrine for the Negro—and for white people, too. The truest liberty, the freest freedom, is the resultant of moral struggle.

We are sometimes amazed at the audacity of men who make so much of what the human mind can do, and who make so little of what the Divine Mind may think. The human reason is not a part of the Divine reason pantheistically, but it is certainly a product of the Divine intelligence, and should recognize its subordination thereto. Happily for humanity there is a Spirit who will guide its intellectual processes into all truth. The human intellect without spiritual guidance is a Samson without eyes.

The pleasing compliment to our Navy uttered by Baron von Sternburg at the recent Yacht Club dinner in Hartford, who said that it is one of the greatest navies in the world, has received additional emphasis from a report which has since come in that a turret crew on the "Indiana" made fourteen hits out of sixteen shots with a 13-inch rifled gun at a distance of five miles, which is one hit better than the Old World's record. It is this ability to make "one hit better" that is going to decide the issue of the fierce naval battles of the future—if there are to be any such battles at all. The American Navy, as the gallant Baron said so handsomely, "now commands the admiration of the nations." But it will have to work hard to maintain the pre-eminence which it has achieved, for it is crowded closely by the fleets and forces of other countries.

Resignation of Dr. Heber Newton Death of Rev. Wm. Silverthorne

WE trust that the report that Rev. Dr. Heber Newton, university preacher at Stanford University, has resigned, will be confirmed. It will be remembered that Dr. Newton was for many years rector of All Souls Protestant Episcopal Church, New York city. In that position he stood as the most reckless representative of destructive criticism, and several times barely escaped trial for heresy. Now, while this paper stands for large tolerance in doctrine, yet it could never approve of the selection of Dr. Newton for the very important position which he has held in Stanford University. Callow youth do not need to be instructed as to what they should not, but in what they should, believe. A man of very different type from Dr. Newton is needed as a university preacher, one who inspires faith in the great essentials of Christianity, as does Professor Francis G. Peabody, of Harvard.

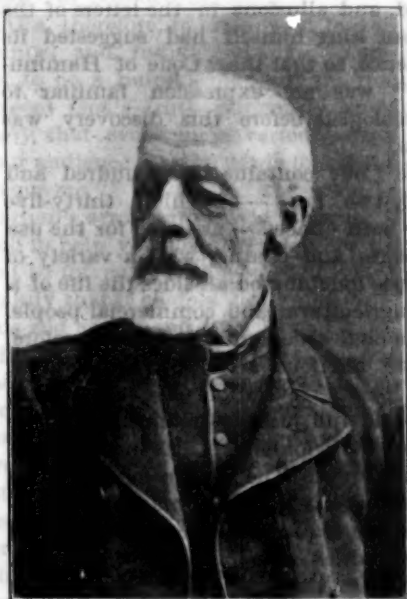
Death of Chaplain Milburn

THE announcement of the death of Chaplain W. H. Milburn, which took place at Santa Barbara, Cal., April 10, will bring sorrow to a multitude of admiring friends both in this country and in England.

Rev. Dr. William Henry Milburn was born in Philadelphia, Pa., in 1823. When five years old a playfellow accidentally struck him with a piece of glass, destroying the sight of one eye and leaving him almost blind in the other. Despite this he attended school and college, and studied for the ministry, becoming a traveling preacher of the Methodist Episcopal Church in Illinois in 1843. In 1845 he was elected chaplain of the 29th Congress, and in 1853 he was made chaplain of the 33d Congress. In 1859 he took orders in the Protestant Episcopal Church, but in 1871 returned to Methodism and was a superannuated member of the Illinois Conference at the time of his death. In 1885 he was elected chaplain of the House of Representatives, and re-elected in 1887. In 1893 he became chaplain of the Senate, serving continuously until December, 1902, when he resigned because of poor health; but his resignation was never acted on. He had at that time been on the Pacific Coast for several months, having gone there with his nieces, the Misses Timley. He was widely known as a lecturer, having made many tours, both of this country and Europe. He also wrote several books, among them being, "Rifle, Axe and Saddlebags, Symbols of Western Character and Civilization," "Ten Years of Preacher Life: Chapters from an Autobiography," and "The Pioneers, Preachers and People of the Mississippi Valley."

Chaplain Milburn, as he was universally called, possessed a marked individuality, which was deeply impressed upon all who met him. He was a Christian gentleman of the old school, urbane, dignified, and of gracious courtesy. Wide travel, intimate knowledge of general and current events, and an extensive acquaintance with noteworthy people, made him especially interesting as a conversationalist. He was a man of pronounced piety, impressing every one who heard him in conversation, in public speech, or in his prayers as chaplain, with the reality and depth of his religious life. It is a remarkable tribute to him that in the unusually long period that he served as chaplain at Washington he never compromised himself by any sensational references to current events. Representatives and senators, even those who made no claim to being religious, revered and loved him. A large place in the memory of a multitude will Chaplain Milburn long and tenderly retain.

THIS revered and beloved superannuate, who was taken ill at the Conference in Brookline and removed to the Deaconess Hospital, died there, April 9. His death was the result of chronic asthma and pneumonia. Born in England seventy eight years ago, he came to New York in 1850. Having been a local preacher, he was soon given a charge, and in 1851 joined the New York East Conference. For two years ('57 and '58) he was a student at Concord Biblical Institute. In 1858 he was transferred to the



THE LATE REV. WM. SILVERTHORNE

New England Conference and stationed at Hopkinton. For thirty-four years he did faithful work in the active ministry, and in 1892 he went upon the superannuate list, and selected Gardner as his home. He loved his church, its doctrines and usages, and his brethren in the ministry, and was a conscientious and useful clergyman. He was married in 1855 to Miss Mary H. Herrick, a sister of the late Rev. Austin F. Herrick of the New England Conference. The wife survives him, with a son who is a merchant in Gardner, and two daughters who are teachers in the Moody School at Northfield.

UNIFICATION-OF-PUBLISHING-HOUSES PLAN

IN the Supplement accompanying this issue our readers will find abundant matter for leisurely and careful consideration pertaining to the possible consolidation of the Book Concern interests of our denomination. The Book Committee at its recent session in February spent several days and evenings in formulating the Report which we present—a document which is based on the work of a sub-committee of five, who gave unsparing time and toil to the task which had been committed to them. We opine that the elaborate document which is now sent out may be taken as a "feeler," to test the judgment of the church on the subject, as well as a starter of thought and conviction in the case. After preachers and laymen shall have read, marked, weighed, pondered and inwardly digested the data and arguments furnished by the Book Committee, and after editors, critics and correspondents shall have looked at all the salient phases of the proposition, it is likely that modifications, amendments and revisions of this Report may be en-

acted by the Book Committee in advance of the session of the next General Conference. In view, therefore, of what may be called the tentative and conjectural status of the whole case, and in further view of the fact that the Report has been withheld even from the editors of the church, as well as from the general public, until the current date, we shall not be expected to outline or analyze the conclusions reached by the committee, nor the new methods which they propose for the administration of the publishing interests of the church. Still there are some general facts which would seem to be indisputable.

For instance, a glance at the field ought to satisfy any disinterested observer that some sort of unification is not only feasible, but imperative. In view of the changed conditions, and of the universal tendency toward industrial combinations and consolidations, forced upon the manufacturing world by economical and supply-and-demand considerations, the questions become inevitable: "Why two Book Concerns? Why perpetuate a policy which in primitive conditions seventy years ago was applicable to the needs of the time, but which modern facilities for rapid transit and instantaneous communication between distant points have made not only extravagant, but absurd? Why not consolidate the two great establishments into one?" It would seem to us that the onus is upon the objector to the new scheme. The mere statement of the case is an argument, conclusive and unanswerable, in favor of some kind of practical unification. The methods whereby this may be accomplished are yet to be settled, but the policy itself, we judge, is clear and inevitable.

The details of the Report, under consideration are too many to be even glanced at. The project is so revolutionary that one must stop to take his breath and collect his wits before he can pronounce judgment upon it. The danger that we can see just now is that too much may be attempted at once. But, on the other hand, the project is so utterly reverse of all former policies and methods, that the church may look with suspicion and alarm on the whole thing. The Report takes away from the General Conference the power to elect three of the publishing agents hitherto chosen by that body, and allows that body to elect only "one publishing agent." It puts into the hands of the Book Committee the right to elect three sub-agents, who are to be chosen annually—an unwise policy, it would seem, so far as the yearly term of service is concerned. These three offices are so vitally related to the chief post that it would appear as though the Agent should have something to say about the men who are to be his principal subordinates.

We urge, in view of the importance of the interests at stake, that the Report shall be most carefully studied. We have a year before us in which to think it over as a church. More light will break forth as the case is considered, and by May, 1904, the church may be ready to take action which will tend to a more effective, modern, and economical administration of our Book Concern interests than that which now obtains.

"NOT IN VAIN"

I COR. 15 : 58.

META E. B. THORNE.

"Not in vain," O weary sower,
Though as yet the furrowed field
Gives no hint of harvest beauty
And the plenty it shall yield.
Thou with faith the seed hast scattered
In the newly upturned soil,
With the increase He hath promised,
God shall guerdon all thy toil.

"Not in vain," for God hath spoken.
Ye who till His field of life
Trust that word which faileth never,
Falter not 'mid toil and strife.
'Neath the burdens that oppress you,
'Mid the darkness and the cold,
God, with rain and shine, shall give you
Harvest wealth a thousand-fold.

Be ye steadfast, O ye toilers,
In His work "abounding" still,
Through the drouth and heat of summer,
Through the winter's frost and chill.
Pilgrim-soldier, take good courage,
Faith the buckler of thy soul;
"Not in vain" the stress, the striving,
Thou shalt surely win the goal.

Poynette, Wis.

HAMMURABI AND MOSES

SARA A. EMERSON.

THE remarkable letter of Emperor William recently published to quiet the fears of his subjects regarding His Majesty's orthodoxy, and containing some criticisms upon the attitude of the learned Professor Delitzsch toward the Mosaic law and religion in the light of recent discoveries, has given an extended popularity to the ancient Babylonian Code in which Biblical and Semitic scholars had already taken so deep an interest. The translation of "The Civil Code of Hammurabi," printed by the *Independent* in its issues of Jan. 8, 15 and 22, has no doubt been read very widely, and the ancient king's publication has become the property of the American public. While the statement which Professor Delitzsch is reported to have made in his second address before the Emperor, to the effect that the Mosaic law was derived from that of the Babylonians, and that it is inferior to the latter in ethical value, cannot be maintained, a comparison of the two does bring out some interesting facts.

The Code of Hammurabi was found at Susa, the ancient Persepolis, in the course of excavations conducted there by the French during the years 1897 to 1899. The laws are inscribed on a block of black diorite about eight feet in height. On one side remain sixteen of twenty-one original columns of the writing, and on the other side are twenty-eight columns nearly perfect. At the top is a representation of the king receiving the laws from the Sun-god Shamash, who is seated. The king announces himself as a King of Righteousness on whom Shamash has conferred Right, and he declares his purpose in setting up these his precious words to have been, "That the strong might not injure the weak, in order to protect widows and orphans, in order to bespeak justice in the land, to settle all disputes and heal all injuries." There is a long passage glorifying the king and the gods whom he worshiped, and, in ancient fashion, call-

ing for blessings upon those who honor the monument and curses upon any who may deface or remove it.

The probable identification of King Hammurabi with Amraphel, king of Shinar, mentioned in Gen. 14 : 1, gives this code its unusual interest for the general Bible reader. This king reigned in Babylon about 2250 B. C. Since he made a conquest of Elam he may himself have set up this monument in Persepolis, which was an Elamite capital. Various copies of parts of the Code had already been found, and allusions in the letters of the ancient king himself had suggested its existence, so that the "Code of Hammurabi" was an expression familiar to archaeologists before this discovery was made.

The Code contains two hundred and eighty-two laws — of which thirty-five have been effaced — assigned for the use of judges and dealing with a variety of interests touching on all sides the life of a busy agricultural and commercial people. It is a civil code, and does not, therefore, contain religious and ceremonial laws, but, "as a revelation of the social, economic and judicial organization of the ancient Babylonians, it has no equal in all literature." The laws recognize three special classes in Babylonian society, to whom the requirements of the code and the penalties attached were adapted. These were the aristocrats, whose fines were much the largest; a class of the poor, or, perhaps, commoners; and slaves, who were chattels, the property of their masters.

The Code opens with four laws designed to prevent the bringing of accusations without just cause. To these correspond the requirements found in Deut. 19 : 16-21. The subjects most fully dealt with in the Code relate to theft, adultery and divorce, inheritance, the management of trust property, agriculture, officers and soldiers, physicians, innkeepers (who were evidently women), the rights of adopted children (who formed apparently a large class), builders, barbers, sailors, personal injuries, and the regulation of labor and its wages. The thirty-five missing laws appear to have dealt with merchants and farmers. There is greater evidence of an attempt at classification than is found in the Hebrew laws, although no consistent system is observed throughout. The same crimes or questions or, more often, classes, dealt with are grouped. The laws surpass those of the Old Testament in detailed exactness, making evident the existence of many generations of settled, orderly life and legal practice behind them. For these laws were not original with Hammurabi, but are a codification of laws already existing and long observed.

The Babylonian Code, like that of the Hebrews, claims a divine origin. Hammurabi, as we have seen, represents that he received it from Shamash, the Sun-god, "the great judge of heaven and earth, who supporteth all means of livelihood." As in the Old Testament, the laws begin with the phrase, "If any one does," etc. In some instances the expression, "before God," is found in both, suggesting a connection with religious observances in the decision desired, *e. g.*, (240) "He shall seek justice before God;" (286) "He shall declare his innocence before God;" (281)

"He shall declare the amount of money he paid before God." (Compare Ex. 21 : 6 ; 22 : 7-9.) The law of retaliation is prominent in both codes : (196) "If a man put out the eye of another man, his eye shall be put out;" (197) "If he break another man's bone, his bone shall be broken." (Compare Ex. 21 : 23-25.) This principle of making satisfaction in kind runs through many of the laws, *e. g.*, (229) "If a builder build a house for some one, and does not construct it properly, and the house which he built fall and kill its owner, then that builder shall be put to death;" (230) "If it kill the son of the owner, the son of that builder shall be put to death;" (231) "If it kill the slave of the owner, then he shall pay slave for slave to the owner of the house."

The form of execution in the case of the death penalty is usually not named in either code. Mention is made in the Babylonian laws of death by burning, by impalement, and, usually in the case of women, by drowning. Nor is the officer of execution named. It is evident, however, that the death penalty was not inflicted by the injured party. Thus the complications connected with blood revenge were avoided.

That Babylonian enactments should have had an influence, both directly and indirectly, upon Hebrew legislation, is but natural, as will be seen when we recall the close relations existing between the Euphrates Valley and the Mediterranean coast lands from very early times, and the known influence of Babylonia upon conditions in Canaan long before the rise of the Hebrew monarchy there. As would be expected, the closest resemblances to the Babylonian laws are found in the earliest Hebrew code as contained in Ex. 20-23.

But great divergences between the two codes are also found. The Babylonian Code does not contain laws against bribery nor false weights, nor against witchcraft, which it rather protects from abuse. It states no Sabbath laws. It makes no sanitary provisions. Its moral ideal is lower. Laws concerning incest are less inclusive, and prostitution is legitimized, being indeed connected with temple worship. The lower estimate put upon human life in Babylonia is suggested by the large number of crimes to which the death penalty is attached. It is possible that one reason for this may be found in the crowded population which rendered the individual life of comparatively little value to the community. Cruel severity in punishment is also to be noted, the offending member often determining its form, *e. g.*, (192) "If a son say to his adoptive father or mother, 'You are not my father, or my mother,' his tongue shall be cut off;" (226) "If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off;" (195) "If a son strike his father, his hands shall be hewn off." (But compare, in this case, the Hebrew parallel in Ex. 21 : 15.) In the Hebrew law we find a distinct growth toward higher moral standards and more humane methods of dealing with sin and crime. Its final form is the law of a democratic people with high ideals of justice and a fine regard for humanity. The Deuteronomic law of about

600 B. C. is a marked advance upon the primitive code of Exodus. That the Babylonian king was profoundly right, as he was also thoroughly sincere, in claiming a divine origin for the laws which had grown up in his country, is made evident by their general beneficence, in spite of the limitations of human ignorance and shortsightedness. That the great Hebrew Lawgiver and his successors were more completely under the control of the same Divine influence appears in the growing spirit of humanity and brotherly kindness present in their laws, and in their evident aim to restrain and to reform rather than to punish merely. It was in the atmosphere of these laws that the prophets and sages lived and taught who were made the medium of Divine communication to the Hebrew people by which a clearer and more complete view was gained of the Divine ideal for man. Thus at last it became possible for that ideal to find perfect expression in the all-embracing principles of conduct contained in the teachings of Jesus of Nazareth and illustrated and proved practicable in His daily life among men.

New Haven, Conn.

PREACHING TO WIN SOULS

REV. THEODORE L. CUYLER, D. D.

"HOW far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by that master-workman, Charles H. Spurgeon, is pertinent yet; it showed his estimate of the highest purpose of the Christian ministry. Certainly, the chief aim of our Divine Master was to seek and to save the lost; His first text of which we read was the word "repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and Him crucified; and he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefields rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Saviour. Out of these wise labors grew the mighty Methodist Church with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the Gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought; you may wax eloquent over social evils and plead for reformatory measures and philanthropies; you may say many good things, and true things and helpful

things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses;" but people are not saved in the mass; they must be reached and persuaded Christward, one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry-room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "that means me." "Thou art the man," sent Nathan's arrow into David's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "heaven." The too common assertion that the faithful, tender and solemn presentation of the divinely revealed retributions of sin is an attempt to "scare people into religion" is utterly preposterous. As the ambassadors of Jesus Christ, it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance you cannot be too pungent; when you are offering salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them and to urge an immediate acceptance of Christ. Once, when during my afternoon visits I discovered three or four

inquirers, I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of nearly a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing, and then gird yourself for the happy work. There is no ecstasy this side of heaven comparable to that of winning souls to a new life and to the life everlasting. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, of Spurgeon and of Moody. We have not yet outgrown the Bible, or the need of the Spirit, or the power of prayer. God never means that this world shall advance a single inch beyond the cross of Calvary. Plant yourself beside that cross. Preach Jesus Christ right there, and He will "draw all men unto Him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.

Brooklyn, N. Y.

A HOPEFUL SIDE TO OUR DRINK BILL

MRS. MARY H. HUNT.

AN article entitled, "Our Drink Bill," in the columns of the New York *Commercial-Advertiser* of March 25, says: "Since 1880 the use of alcoholic beverages has nearly doubled, having increased from 10.9 gallons per capita to 19.48 gallons, a gain of over 93 per cent."

I am asked how it happens that, with twenty years of study of scientific temperance physiology in the public schools, the per capita consumption of alcohol has nearly doubled. Although the question is asked as though it were unanswerable, in point of fact the figures show that the study in question is accomplishing the end for which it was designed instead of the reverse.

In the first place, we have not had twenty years of universal study of scientific temperance physiology in the public schools. It has taken twenty years to secure the passage of the laws requiring the subject to be taught and to get it on a working basis in the schools. The laws requiring the study have been separate enactments by each State and by the National Congress. The first law was passed in 1882 in a small Eastern State, the last one in 1902 in Georgia. It is thus only about ten or eleven years that the study has been so generally pursued throughout the schools of the country as to justify a conclusion as to its results as shown by census reports.

Further statistics quoted in the article published in the columns of the *Commercial-Advertiser* from the report of the Internal Revenue Department show that during the eleven years closing with 1902, in which time temperance instruction has been quite general in the schools of the United States, there has been a total per capita gain in the country in the use of alcoholic liquors of all kinds of only 2.86 gallons. If, therefore, as the *Commercial-Advertiser* says, there has been an increase of 9.39 gallons per capita during

the last twenty-two years, it is evident that for the eleven years preceding the time temperance education became general there was a gain of 7.03 gallons per capita. Thus during the eleven years when temperance instruction has been nearly universal, the per capita gain was less than one-third as great as in the preceding period of the same number of years when comparatively little instruction was given along this line.

Something evidently has reduced this gain, and it is just to estimate temperance education as an important factor in producing this result.

In drawing conclusions from these figures, two other qualifying conditions should be considered: First, the statistics quoted show that there has been a decline in the per capita consumption of spirits of .15 gallons during the last ten years, but they do not know whether the alcohol used in the arts, instead of for beverage purposes, is a part of the sum total of the gallons enumerated as spirits. If it is so included, all spirits used in the arts in the past ten years should be deducted to show what the nation's drink bill in spirits really is. Such deduction might still further reduce the per capita decline already noted in the spirits column.

In response to a letter of inquiry from the writer, the Commissioner of Internal Revenue at Washington said, October 10, 1899: "Spirits referred to in this office is ethyl alcohol. . . . This office does not show the quantity of spirits used in the arts."

Second, any just estimate of the habits of the American as shown by the increase in the consumption of wine and beer in the United States as reported by the *Commercial Advertiser*, must take into consideration the fact that the number of users of these beverages is being yearly augmented by an enormous immigration from beer and wine-using countries, averaging over 400,000 immigrants annually for the past eleven years. This increase would be very serious if as soon as these people arrive, our public schools were not teaching their children, with other laws of health, that alcohol in all forms is a hindrance to that improvement in physical and financial conditions for which they have come to this country.

Boston, Mass.

PITTSBURG LETTER

"IGNATIUS."

"IGNATIUS," like all his brethren, has sometimes been credited with work which he did not do. He therefore begs leave to make a correction. He does not want another man's glory. There recently appeared in ZION'S HERALD a letter entitled, "Pittsburg Conference Notes." "Ignatius" received the credit for writing it. He worked his thinking apparatus for all it was worth, but could not possibly recall having ever sent such a letter to the editor. In the following issue the mystery was partially solved. The editor explained that "Ignatius" was not the author, but that the production should have been credited to one "Ignotus." Just how many people read the correction, and how many who did read understood, is not known. Two or three queries have been turning themselves over in the pate of "Ignatius." If this new literary as-

pirant desired access to ZION'S HERALD with his literary wares, why should he select a title so near like that under which these letters have been appearing for two years past? Moreover, why should he use a *nom de plume* so nearly like that of your regular correspondent that the printer and proof-reader would unconsciously fall into error and insert the name with which they were familiar? Again, why should the said "Ignotus" so volubly discuss matters which had been set before your readers months ago?

"Ignatius" has no desire to curb the youthful aspirations of your latest correspondent. Nor is he itching to get credit for the masterly productions of "Ignotus." He therefore ventures to offer the latter some suggestions which, for the sake of variety, will doubtless be gladly received. Might he not call his budget, "The Smoky City Rehash?" That would be novel, and at once arrest the attention of the reading public. For a pseudonym why not take "Ignoramus?" That would sound somewhat like "Ignatius" and yet not cause confusion; and then it would be singularly appropriate and suggestive! And as to subjects for discussion—well, they are too numerous to mention. "Ignatius" will be only too glad to furnish a list upon application.

The beautiful Mt. Washington Church in this city was completely destroyed by fire early in March. Among other losses was that of a new \$5,000 organ, the gift of Mr. Carnegie. The loss was fully \$25,000, and not half covered by insurance. This congregation has been very economical in its financial affairs, even to the pastor's salary. However, there was a "raise" in that this year. One lesson of the fire is that there are at times and ways in which economy "tendeth to poverty." Just previous to the fire the pastor, Rev. L. S. Wilkinson, had led his people in a splendid revival, and that will prove a great boon to them. Already they are at work and promise that within a few months a \$30,000 brick church and parsonage will rise out of the ruins.

Our Preachers' Meeting has been lately holding some largely attended and interesting sessions. One of the liveliest of recent date was when Dr. W. F. Conner read his paper on "Essential Christianity." It was a fine literary essay, worthy the pen of Edward Everett Hale or William Ellery Channing. But after listening to the discussion it called forth, one might have reason to doubt its orthodoxy. The author contended that the church is not an essential feature of Christianity. Furthermore, it would seem that in his system of theology there is no such doctrine as that long taught by the people called Methodists, viz., regeneration. The animated discussion which followed developed the fact that among the preachers there was practically unanimous non-concurrence in these as well as some other conclusions embodied or implied in the paper.

In our last letter we propounded certain questions relative to the debt recently paid by Christ Church, and the failure of said debt to ever show itself in the Minutes. The explanation has been made. The church was dedicated free of debt, but afterward an adjoining property was secured to prevent it from falling into undesirable hands. The debt was on this property, not held for church purposes, and not on the church itself. The daily press made no such explanation of the matter at the time. Your correspondent gladly sets these facts before your readers. It has

sometimes happened in this Conference that trustees have personally carried a church debt in order that the Minutes might show the property clear. Nevertheless it was a church debt which the church was expected to pay. We are glad to know that such was not the case in Christ Church.

The problem of the rural church is daily becoming more serious in our Conference. There has been unprecedented activity in the coal business within the last few years. Farmers have sold their coal and many of them are retiring to the larger towns and cities, selling their farms to mining and railroad companies or renting them to tenants. Here and there all through the rural districts small towns are springing up, very few of whose inhabitants speak our language. These are workmen collected here to build railroads, mine the coal, and manufacture the coke. It is not necessary to explain to any one what the effect of these changes is upon the rural church. It means in most places depleted congregations and decreased salaries for preachers. It is possible, however, to take a hopeful view of the situation. The coming of this foreign population into the rural community means one of the finest of missionary opportunities. But in the crisis men of large vision and heroic stature are needed to see and grasp it. It is possible that from among the children of these very foreigners the church of the future will derive much of its strength. Surely this will be true where consecrated men set to work for the solution of the question in the only rational way open to them, that is by evangelizing the stranger and his children. But this will not be done by the layman who whines and the preacher who folds his arms and prays (to the presiding elder) that the next turn of the wheel may lift him out and land him in pastures green where the smell of the coke oven has not yet come and the face of the foreigner is not yet seen.

As an illustration in point, there has recently been built up almost under the very door of one of our country churches a coal town of one hundred and twenty families. Only a few of them speak English, although their children understand it and attend English-speaking schools. They have been settled there for a year, yet recent inquiry elicited the fact that practically nothing has been done either by pastor or people to attract the stranger and his children to the church—no visiting, no tract distribution, no kindly invitation, nothing to make him feel that the church is interested in him and his. And yet this is the only church within two miles of these people. Now, is it any wonder that that church and Sunday-school are rapidly losing ground, seeing they show so little interest in the man sitting at their door whose soul is hungry for the bread of life? The salvation of that church is not dependent on numbers or wealth, but upon its fidelity to the missionary opportunity which God has placed before it.

Nervous Strain of Preaching

IT is related of the celebrated Professor Davidson, of Edinburgh, that the nervous strain of preaching was so great that he could only attempt it once or twice a year, and that in small out-of-the-way churches. After each service he was usually prostrated. This may not relieve some ministers who suffer in the same way, but it will show that their affliction is not owing to mental incapacity. As a rule, the more delicate the sensibilities and the keener the mental fibre, the more weighty and responsible the preaching of the Gospel appears. — *Watchman*.

THE FAMILY

THE WAKING-SONG

JAMES BUCKHAM.

I have lain all day in the marsh,
When the wind was from the south,
And the hyla's elfin pipe
Lay sweet against his mouth.

I have heard the whispering reeds,
And the low talk of the frogs.
I have watched the bittern stalk
Through the rushes and the bogs.

But ne'er yet have I seen,
In grass, or pool, or air,
The maker of the song
That rises everywhere!

It cometh but in the spring,
When the silent sleepers start.
'T is the old, sweet waking-song —
'T is the Easter of the heart!

Melrose, Mass.

Thoughts for the Thoughtful

Love, we are in God's hand.

How strange, now, looks the life He makes us
lead;
So free we seem, so fettered fast we are!

I feel He laid the fetter: let it lie!

— Robert Browning.

The spiritual body is but the visibility of
the soul. — Amiel.

"Somehow, I never feel like good things
b'long to me till I pass 'em on to somebody
else." — Mrs. Wiggs, in "Lovey Mary."

I am looking with an eager interest into
the "undiscovered country," and leaving
this earth with no regret except that I have
not accomplished more work. But I don't
doubt we shall keep on working. — Helen
Hunt Jackson.

Worry does no good. It does not make
the burden any lighter, the road shorter,
the duty easier. The sensible thing to do is
to face the fact that is discouraging or hard,
and go right on. He was a wise traveler
who, when his horse died, said, "I must
walk now," and trudged on with cheerful
energy. A good many people would have
sat down beside the dead horse and spent
hours in worry. — Wellspring.

I could not ask for you a greater gift than
that in the future, when the autumn-time of
life shall come, you may have the spring-
time in your heart. There is only one life
where the new never becomes old, where
the love is always kept fresh, and is always
a first-love with increasing freshness; and
that is having the One who says, "I am the
Life!" — Margaret Bottome.

The fact is that, through our cares
when not excessive, and through our victory
over cares, comes the most essential
part of human happiness. Cares of a reason-
able nature do not constitute what we
call care. Many a life of the widest expe-
rience would testify that the most unen-
durable experience is to be found, not in a
series of stormy days, but in a series of
cloudless ones. — CARL HILTY, in "Hap-
piness: Essays on the Meaning of Life."

Many and many of these men whom we
see plodding on in their dusty ways are
traveling with visions in their souls. No-
body knows it but themselves and God.

Once, years ago, they saw a light. They
knew, if only for a moment, what com-
panionships, what attainments, they were
made for. That light has never faded. It
is the soul of good things which they are
doing in the world today. It makes them
sure when other men think their faith is
gone. It will be with them till the end, un-
til they come to all its prophesies. — Phillips
Brooks.

I looked through a microscope yesterday
at a black point, no larger than the point of
a needle, and I beheld color, form, and
texture so beautiful, so various, so full of
design, so complete in all its parts, that I
felt like kneeling down and adoring the
wonderful Creator of it all; and I thought
how our lives, often so blank and object-
less and disappointing, would appear to
our clear and purified vision; so that we
may well expect to fall down and adore
when we look at the black points of our
existence here as revealed there. — M. E. B.

One of Frances Ridley Havergal's poems
tells us of an Æolian harp which a friend
sent with a letter describing the wonderful
sweetness of its tones. Miss Havergal took
the harp and thrummed its seven strings,
but there were no thrilling strains, only
common music. She read the letter again
and found instructions which she had
overlooked at first. Then she raised the
window and put the harp under the eash.
Now the wind swept over the strings and
the room was filled with melodious strains
which no fingers of man could have pro-
duced. Only when the breath of heaven
blew upon the harp could its marvelous
music be brought out. The human soul is
such a harp. Human fingers call out much
that is lovely and sweet, but it is only
when its chords are swept by the breath of
heaven, by the Holy Spirit, that its noblest
music is called out. — J. R. Miller, D. D.

When she had recovered a little from her
rapture, she rose from her knees, and stood
still for a little, to be sure which way she
was to go. And she was not aware what
guided her, but yet turned her face in the
appointed way without any doubt. For
doubt was now gone away forever, and the
fear that once gave her so much trouble lest
she might not be doing what was best. . . .
For this is what always happens in that
country when you meet the Lord, that you
instantly know what it is that He would
have you to do. . . . And her whole being
was instinct with such lightness of
strength and life that it did not matter to
her how far she went, nor what she carried,
nor if the way was easy or hard. — M. W.
OLIPHANT, in "The Little Pilgrim."

We have lost dear ones, and wonder
where they have gone. Our eyes are dim
with tears, but despair changes to hope as
the air vibrates with the words, "Let not
your heart be troubled." Our hearts are
not only troubled, but broken, if death is
death; but when He tells us that death is
life, that earth is the threshold of heaven,
our whole outlook is changed. There is
good cheer everywhere, for the end of this
life is only the beginning of a better life.
We step up when we approach the grave.
And they who have gone may be nearer to
us and more helpful than when we and
they were under the same roof. Unseen
presences are in every household. To
realize this is to have a clear sky above us.
One lives above the clouds when he has
this faith. Think of the other world as
home, therefore — of this world as a simple
bivouac — and the whole aspect of things
will be brightened. They have gone, but
we shall go too in good time, and when we

meet again, as we certainly shall, we can
put our hands on our hearts and say: Life
has been beautiful, death has done us a
service, and heaven is our permanent
abiding-place. — REV. GEO. H. HERWORTH,
in "We Shall Meet Again."

Oh, what should we do in the winter,
If a little bird did not sing,
Deep in the heart, low in the heart,
"After the winter comes spring?"

Oh, what should we do in the darkness,
If a little bird did not say,
Soft in the heart, sweet in the heart,
"After the darkness comes day?"

Oh, what should we do in the tempest,
If the little bird should cease
Singing deep in the heart, low in the heart,
"After the storm comes peace?"

— Anon.

"SWEETER THAN MY WISH
HIS WILL"

MRS. C. F. WILDER.

THE strenuous life of today brings old
and young innumerable cares and
seeming duties. Close on the heels of
these are innumerable needs and wants.
Side by side with the needs and wants
stalk the invisible but ever-present twins,
Doubt and Worry. Even Christians who
once knew all about that last legacy of
Christ — inward peace — have no antidote
for the terrible heart-ache produced by
overwork and seeming needs. Look at
the faces of men and women, even the
young, in the church. Fretful furrows on
the forehead and lines deeply plowed by
care about the mouth, which even the
Sabbath of rest in no way removes.
These same church members on the week-
day speak only of the burdens laid upon
them; they are querulous, selfish, fault-
finding, always busy about their worldly
affairs, with a religious life that is so
near death that it stands shivering on the
brink of worldly pleasures, always ready
to reach out its hands to find warmth at
the charcoal brazier of the world's maid-
servants.

How this burdened, working world
needs rest! The busy man, the careful
house-mother, the teacher, the student,
the boy and girl at home, all want the
beauty, the sweetness, the rest, the com-
fort, that comes to the Christian who has
the inner consciousness of being at one
with Christ; they want the comfort of
knowing that God can do in us and for us
what we ourselves cannot do. All not
only feel the lack of harmony, the discord
that is in their lives, but they also have
times when they would give all they
possess for a rest, a comfort, a peace,
which they know is possible to God's
children, but to which they are strangers.

There is but one way to get this comfort
and peace. Over three hundred years
ago George Herbert said: "Do what
thou oughtest, and let the world sink." Sixteen hundred years before George Her-
bert Christ said the same, when He told
His disciples: "Seek ye first the kingdom
of God" and His righteousness . . . and
what ye shall eat and what ye shall wear
— everything you need — shall be added
unto you.

God does not promise us all the things
we think we ought to have, but the "all"
means the very things that are best for
us. And it seems strange that we, in

God's great army, doing the duties of His service, cannot trust the Commander for our tenting-ground, our clothes, and our rations.

There are a thousand things we *think* we need, and when we *make* some of our foolish desires to Him and "ask" for the gift, because He says, "No, my child," we imagine God does not hear, does not care, does not answer. This is never true. My baby, once upon a time, crept into the laundry and cried for the brilliant soap bubbles on the boiling water. I heard my child, I love her with an unspeakable love, but I drew her away from what she desired to clutch in her baby hands.

God sees our lives from the beginning clear to the end. He knows that five years from now, ten years ahead, we shall need what He would have us learn today if we would only get into His will and be guided by Him. He knows, if He says "yes" to our foolish requests today, that by-and-by we shall meet failure instead of the real success He has planned for us.

We have the promise that if we "abide" in Christ we can have what we want — "whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight" (1 John 3:22). All who live in that atmosphere, who silently walk and talk with God, know these words are true. God never substitutes our judgment for His own, and if we understand ourselves, we never want Him to do this. But He always listens to our prayer, looks into our lives, present and future, sees our possibilities, and answers our petition just as we really would have Him answer. We may not know soap-bubbles from diamonds, but God knows. If we *are* His, He gives what we want.

If we really are God's children, there can be but one purpose in our hearts, and that is to adhere, through thick and thin, to the will of God. It is not *our* will that is going to make us the grandest we are capable of becoming, but it is God's will; and sweeter than our wish is His will. This supreme principle is the one thing that gives comfort to our souls — that gives peace, joy, success. Those who have gone in some other way up the hill of life have not been a success in the truest sense of the word. God has a plan of life for us. With all our might let us strive to know His will and walk in His ways.

There are Christians whose lives are like a cold, chilly, backward spring. Years ago they planted in their hearts seeds of promise, but the soil was so cold, so seldom stirred, so hard, that not even one little blade has pricked through and come up into the glad sunshine. With such there has been no building up of an unselfish, joyous, inner life and a working out of God's life-plan.

Prayer is the direct route to the changing of such a life. Nothing else so brings God into the soul. Nothing else so fills us with His presence. Prayer is a recognition of God. It is the "vital breath" of Christian life. It is the "native air." It is the "pilgrim staff." To have Christ for the soul's most intimate Friend, and always to have communion with Him, means blessedness beyond imagination.

How pitiful that the burdened mother, the weary child, the busy farmer, the care-laden merchant, lawyer and physi-

cian, do not stop their weary round, cast their burdens on the Lord, and go on in a life of peace and comfort! How wonderful it is that we *can* do this — that we can have constant communion with the Infinite! How satisfactory to know that God guides our purposes and our aims to the right goal! How beautiful to walk in the life-path with the One altogether lovely! How blessed to feel sure that He is our Friend, our Guide, our Helper! What inner beauty, what comfort, what peace and joy! No wonder that, to such souls, —

"Earth's crammed with heaven,
And every common bush afire with God."

Manhattan, Kan.

APRIL

April is here!

There's a song in the maple, thrilling and new;

There's a flash of wings of the heaven's own hue;

There's a veil of green on the nearer hills;
There's a burst of rapture in woodland rills;

There are stars in the meadow dropped here and there

There's a breath of arbutus in the air;
There's a dash of rain, as if flung in jest;

There's an arch of color spanning the west;
April is here!

— St. Nicholas.

THE WHITE SILK SQUARE

ADELBERT F. CALDWELL.

"YOU don't mean to go to *her*!" and Emily Bascomb's voice died away in a protest of mingled surprise and fear.

"Go to her? — certainly. She can't any more than refuse, and we'll have done our duty. If Amelia Kimball withholds from her abundance, it will be charged to her own account, not to us."

"I'm glad she didn't put her on *my* list," whispered Ellen Hall to herself. Then leaning over to offer her sympathy, as the chairman of the relief committee continued reading the schedule she had made out: "I pity you — little you'll get for any missionary — from her! Doesn't she know the trouble — she has been here long enough to know something about it."

"Of course" — 'twas out-spoken little Mrs. Folsom — "everybody knows — who's lived in Welchville twenty-four hours."

"Well, I'd do as I wished if I were Emily," said Ellen, treasonably. "I wouldn't ask Amelia Kimball for a cent — after the way she's acted — not if we failed entirely in our donations."

Various were the opinions expressed that afternoon, at the meeting of the "Missionary Backers," as to the advisability of asking any contribution from Amelia Kimball.

"She won't give anything, and, for my part, I think more of my self-respect than to humble myself enough to ask her — knowing beforehand I'd only be refused," said young Mrs. Mason as she stood in the hall, putting on her gloves. "You going my way?"

"As far as the library," replied Ellen

Hall, who had remained behind most of the others. "Do you know," she declared, earnestly, going down the walk, "Mrs. Johnson never thought of asking her for anything when she was on the relief committee, and she had as much bravery as most women. She won't give anything, that's all. Of course Emily will do as she thinks best, but I'm afraid she won't do as *I* would."

The Kimballs had been among the very earliest settlers of this old New England village. For years their name had been synonymous with every charitable undertaking in the community, until *that time* — no one referred to the fact of Mary Kimball's marriage with the young theological student, and their going away as missionaries on the frontier, in any other terms, following, naturally, the way in which the family, Squire Kimball and his daughter Amelia, spoke of it.

It had been the elder sister's ambition that Mary, who possessed all the charm and beauty for which her mother's family was noted, would make a distinguished marriage, one worthy her position and abundant means; and when she fell in love and married the young frontier missionary, Amelia Kimball's indignation knew no bounds. It was the prevailing opinion that Squire Kimball's disinheriting his younger daughter, and willing his entire property to Amelia, was owing to the undue influence she exerted over her father.

From *that time* all benevolences from the Kimballs ceased. Once, when urged by the new minister to give to the foreign missionary cause, Amelia Kimball had declared, coldly: "They've taken everything I had — that I cared about; I've nothing more to give."

No one from that time had ever mentioned any missionary subject to her, and 'twas with a protest that Emily Bascomb heard Amelia Kimball's name read in her list, from whom she was to solicit contributions for their annual donation.

"I know she won't give anything," discussing the matter with her mother, "but I'll ask her — she can't say then she never had a chance to give."

The broad table in the Bascomb sitting-room appeared like a variety counter after Emily's two days' soliciting.

"I've been everywhere but to the Petersons' — they're too poor to give — and to Miss Kimball. I'll go there this afternoon; but the pile on the table won't be any larger when I've been than it is now."

"Perhaps it will," encouraged Mrs. Bascomb. "She may have grown generous and forgiving these years — one can't tell."

"You were right, mother," declared Emily, radiantly, as she returned from her mission that afternoon. "She has grown generous — a little! See what I've got," and she proudly unrolled a fluffy silk quilt.

"At first she refused — positively; and then she said she'd give something, and here, mamsie, is what she brought forth. It's handsome, and so delicately made — just see the amount of work there is in it — and the stitches! I imagine she did it herself."

"It was worth going for, dear," replied Mrs. Bascomb. "And it may be the be-

gunning of her giving. She's getting old now — she must be fifty-seven or eight — and she can do a great deal of good if she will."

"So you got something after all — and what a beauty!" Ellen Hall took up the delicate quilt in her hands. "I'm almost afraid to touch it. And that white square in the middle — isn't it handsome? — such dainty material! It's fortunate you had her on your list. I'm afraid I should have overlooked her name. Think of her — Amelia Kimball — giving that!"

The box containing the Kimball quilt was soon prepared, and started on its mission of comfort and cheer.

"It's too bad — to put that in," thought Mrs. Folsom, longingly. "I'd be willing to exchange it for something more serviceable."

As it happened, the box from Welchville found its way into a family destitute indeed, rendered more desolate by the recent death of the good missionary whose life had been cheerfully sacrificed for those among whom he labored. As the brave little woman, with a prayer of thanksgiving, lifted article after article, that promised so much comfort, from the box, her hands held up the daintily-made quilt. She spread it out on the worn lounge in the room.

"Isn't it beau —"

She gathered it up hastily and carried it to the window, her thin face turning suddenly pale.

"It is — it's the white silk — I should recognize it anywhere! I — I wonder if she meant it for — for — She must have! Oh, Amelia — Amelia!"

"She said when she had that silk, and I admired it so much, that if I ever really needed it, she'd let me have it, or send it to me, if it wasn't more than a square of patchwork — and here it is!"

The letter that was soon hurrying on its way to the New England village among the hills was filled with love and pleading — pleading for a little, just a little, of an elder sister's affection in return.

"I do remember it," recalled the lone woman in the big empty house on the hill. "Those are just the words I used," turning again to the letter lying on her lap — "I'd send it if it wasn't more than a square of patchwork. To think of that quilt's going to her! It's providential — without that white square I shouldn't have had her back — my little Mary!"

The next day's mail carried a return letter to the far-away, desolate home; and what matter if it were tear-stained in the writing — its message urged "Come!"

Bloomington, Ill.

He Made the Day Brighter

THE elevator in a down-town business block was making its customary monotonous runs from basement to twelfth floor and down again. The "elevator boy," in this case a bent, gray-haired man, gave seemingly his whole attention to his work and received no more notice from the ascending and descending loads of messenger boys, clerks and busy visitors than if he had been a part of the convenient machinery which lifts people if not over the fence, at least up the stairs without their so much as holding on to their boot-straps.

Presently a young man stepped into the car. He was on some business errand of

importance to judge from his brisk step and earnest face. But the gray-haired "elevator boy" did not escape his attention. Evidently they were old friends.

"Good morning, sir!" was his whole-hearted greeting. "You're looking well."

"Thank you," replied the old man.

"Feeling as well as you look?"

"Yes, feeling good."

"Go to the meetings every night?" It was the season of revival services.

"Yes."

"Give your testimony and tell what the Lord has done for you?"

"Yes."

"That's good! Sixth floor, please. Good-by."

"I saw him only a moment," said a deaconess who happened to be going up in the same car, in telling the story, "but he brightened my whole day!" — *Deaconess Advocate.*

A HOUSE-CLEANING SONG

Can you sing? Then sing
A house-cleaning song,
To make the house ring
When tempers go wrong;
Sing something bright,
Or say something funny,
For all will go right
When tempers are sunny.

Don't wear your worst gown,
Or tie up your head;
Don't carry a frown —
A picture to dread;
House-cleaning is fun
It taken that way,
So let in the sun
And be merry and gay.

One room at a time —
Be not in a hurry;
Do not repine,
Nor get in a worry.
Scrub just as you please,
And in your own way —
It's nothing to you
What the neighbors may say,

Have a dinner that's nice,
And take time to eat —
To starve the whole household
Will not make them neat;
Have a good time,
Instead of a fit —
I'm penning this rhyme
While resting a bit.

— Annie A. Preston.

Leave Results to God

HOW often we are worried and perplexed over problems in life's book! How we burden ourselves regarding consequences!

How much relief we gain when we can decide to act to the best of our knowledge and wisdom, leaving consequences wholly to God.

Said our friend: "If I give to that poor family in our vicinity, they will waste my gift probably, and, what is worse, they will keep on begging of me till I'm worried with them."

"Do you think best to give to them in this instance?" we ask.

"Oh, yes, I do!"

"Do they especially need just now?"

"I think, yes, I know they do."

"Then give, leaving consequences to the Lord, who knows how to care for them."

"If I invite Mrs. B. to my little gathering, she will henceforth take it for granted that she is one of our set, and feel slighted if not invited. And yet in this instance we owe it to her to include her in the invitations. What shall I do?"

"Do? Do right as far as you know what

right is, and let God care for Mrs. B. and the future."

"If I utter that little apology for my hasty word to N., she will take advantage of it in a way that will make me feel greatly humiliated."

"Ought you to apologize?"

"Well, yes, I believe I had."

"Then, we say do it. God will take care of what is to come after."

"If I speak to G. upon the all-important matter, he will likely be angry. I cannot afford to offend him."

"Ought you to speak to G. upon the great subject?"

"My conscience says, yes."

"Then speak, and leave the consequences. Put them in the Lord's hands. He will take care of them."

At one time we sat beside a man and wife in a great religious meeting. They were intimate friends of our own. The wife was a devoted Christian, the husband a non-professor. Mrs. B., the wife, was from time to time urging her companion to give a sign in response to the evangelist's invitation — to virtually say, "I am ready to seek Christ." The man evidently felt deeply, but he held back.

"Oh, do, Mr. B.!" we whispered. Then, frightened at our temerity, we lifted up our hearts to God and begged Him to turn our folly into wisdom, if the word had been folly.

Mr. B. rose and uttered a little word of confession, and was very soon after this a member of Christ's fold, and showed his sincerity by his conduct.

We had spoken from deep feeling even if impulsively, and God took care of the consequences. And so in all matters we may leave Him to care for consequences if we act from right principles, asking from Him wisdom and knowledge.

Oh, the worry, the fretting, the suffering it would save us if we would put consequences all in the hands of Infinite Wisdom! — ANNA D. WALKER, in *Christian Intelligencer.*

His Compromise

MR. POTTER was giving his son a few words of fatherly counsel as to his treatment of his young wife. "Now when you have any little differences of opinion," said Mr. Potter, in his most judicial manner, "if you can't persuade Margaret that you are in the right, you must compromise, my boy, compromise with a good grace."

"I'll try to," said the son, respectfully.

"I well remember a little experience I had with your mother the summer after we were married," continued Mr. Potter. "I wanted to spend six weeks at Saratoga, and your mother preferred to spend the time in taking a trip through Canada. It's thirty odd years ago, but I well remember the arguments we had before I compromised."

"How did you do it?" asked the son.

"We spent five weeks and a half in Canada," said Mr. Potter, "and from Friday night till Monday morning in Saratoga. — *Selected.*

A New Attraction

A MAN who had been hired to write a circus announcement suddenly found himself at a loss for a fresh adjective. "See here," he said to his employer. "I don't know what to say about this panther. Have you got a thesaurus?"

The manager of the circus looked at him with suspicion.

"No, sir, I have not," he said, "and I don't think I shall do anything about getting one this year. I never heard of Barnum's having one, either, and he had a good show. Where are they raised, anyway, I'd like to know?" — *Youth's Companion.*

BOYS AND GIRLS

TO A VIOLET

Dearest little flower,
Would that I might be
Modest, sweet, and gentle —
Just like thee.

By kind words and actions,
Loving thoughts, and true,
Shed the sweetest perfume —
Just like you.

May God in heaven, our Father,
Who made both you and me,
Guide and keep me ever
Just like thee!

— EDITH MAY FENNO, in *Western Advocate*.

TRUANT APRIL

"**A**PRIL!" called Mother Nature, putting on her spectacles and looking through them sharply. "Dearie me! Where is the child? It's her turn to come now; all her work is waiting. March wants to go home and rest; and she is hiding somewhere — pouting in some corner, I'll be bound. Wherever did that child get her disposition? Though I must say, when she is good, a sweeter, sunnier child I never saw. Well, it's no use sitting here and worrying. I'll just step over and ask Father Time."

Father Time was sharpening his scythe; but he stopped and rested it against a milestone while he listened to Mother Nature. "In all my experience," he said slowly, "I have always found that I could never depend on April. She's what I call freakish, full of her whim-whams and worrisome. She's just a bit spoiled, I'm afraid. I haven't been as strict with her as I should have been; but she's such a winsome little thing with her fits of sunshine, and real warm-hearted at the bottom of it all, I think. I guess you'd better just let her alone. She'll come around if you give her plenty of time."

"Well, who'll take her place while she's loitering?" asked Mother Nature, severely. "Somebody has to work overtime. No, sir! I'm going to give that child a good scolding. Oh, there's no use trying to beg her off! She's acted this way for centuries; and I've just let it slide, thinking every year she'd do better. Now, if I don't take her in hand, it'll be just the same next time I call her. Let me know, please, if she comes your way. I'm going to look over in this direction. Good-day!" And off strode Mother Nature, with determination expressed in every feature.

"March!" she called. "I'm afraid you'll have to stay a little longer. Perhaps May will help a bit, though she really ought not to come for weeks yet. Such a mixed-up time I never saw!"

"Whew!" exclaimed March. "What do you think the children will say? They expect April this month, and won't want my rough play any longer."

"Well, I can't help it." And poor Mother Nature looked worried. "They will just have to content themselves with flying kites. As soon as I find April, I'll put her right to work."

"All right!" shouted March, as she went on her way. "Just stop, though, please, and ask May to take a day occa-

sionally and give me a rest. I think you will have to look some time for April. I generally see her, but I haven't had a glimpse of her this year."

"Dear, dear!" reflected Mother Nature. "I do hate to awaken May and set her to work. She hasn't had half her nap out; but I suppose there's no help for it."

May came out looking very sleepy. She smiled in her own sweet way at Mother Nature and said, pleasantly, "Don't worry, mother, it's all right. I don't mind."

"That's my own good child," said Mother Nature, much gratified. "Tell March not to be too rough, if he can help it, and you relieve him as much as possible. Hey! ho! I wonder if April can be hiding in the woods. If she were," she added with severity, "I should think she would be reminded of Anemone and Hepatica, who are waiting for her to awaken them; Arbutus, too. All the flowers will oversleep this year and the children will be so disappointed!"

"O me!" sighed Mother Nature, three weeks later. "I've looked all over for that child. I'm getting worried. What would Father Time do with only eleven children? He always had twelve, and he wouldn't know how to get along with fewer. Then I don't believe I could spare April. I do set great store by her. She did her work real well when she put her mind to it. No one else can take her place. March is too rough. And May is so sunshiny that we never get any rain while she is around. Now in the spring we need rain, and April seemed to understand that so well. She certainly was heedless, but I can't spare April!" And Mother Nature looked very unhappy.

"Cheer up! Cheer up!" sang a little bird near by. "I know where April is hidden away."

"Where?" exclaimed Mother Nature, rising hurriedly and looking around.

"The pine-tree told me last night," said the bird: "he thought it a great joke. It seems she fell asleep in that white cloud up there, and never heard you call. Even March wind's trumpet didn't rouse her, and no doubt she is asleep there now."

"The careless child!" exclaimed Mother Nature, much relieved at heart, but resolved to bring April to a sense of her neglected duty. "I'll awaken her at once. Thank you, little bird." And, without stopping for further words, off she hurried.

"April, I've a good mind to shake you!" she declared, as she came upon her sleeping daughter. "Here March and May have been doing your work, and we're all turned topsy-turvy. You'll have to take your turn in May, and just when the children expect spring flowers you'll be sending rain. I've no patience with you!" And Mother Nature looked very indignant.

April rubbed her sleepy eyes, then began to cry. "I'm so sorry!" she sobbed. "What can I do?"

"Do!" said Mother Nature, energetically. "Why, get to work at once, and let your brother and sister rest. You can do some of May's work now; she's done yours long enough."

"Why, so I can." And April smiled

radiantly. "I'll go right away, mother dear. Yes," peeping over the side of her cloud cradle, "the earth just needs a shower. What was May thinking of not to see it?" And she frowned for a minute, then cleared up her face to smile a good-by to Mother Nature.

"Just the same as ever," reflected Mother Nature when she was left alone. "All smiles and frowns, tears and sunshine. Well, after all, she's a dear child; but, if she keeps on getting so careless, I shall have to deal with her. Next year I mean to see if we are to have May weather in April and April weather in May. It's all wrong to let her upset things this way, and I intend to put a stop to it." — *Congregationalist*.

OUR DAISY CHAIN



Son of Mr. and Mrs. Joseph W. Robins

What a dear, fat little Daisy he is! His name is Joseph Leach Robins, and his home is in Wolfeboro, N. H. His papa was hospital steward in the late Spanish war, and his grandfather is Rev. Joseph Emerson Robins, presiding elder of Dover District, New Hampshire Conference. His great-great-grandfather, Joseph Robins, heard Jesse Lee preach in Chesterfield, N. H. Little Joseph, who is fourteen months old, is just beginning to say "mamma," "papa," "grandma" and "grandpa." He does not walk yet, but manages to get about very lively in his own way. He talks with his fingers, gesticulating most emphatically. He has two beautiful pointer puppies that amuse him greatly.

Supplement to Zion's Herald

Boston, Mass., April 15, 1903

Report of the Committee on the Unification of the Publishing-houses of the Methodist Episcopal Church, Appointed at the Session of the Book Committee, February, 1902, and Approved by the Book Committee at Its Session held in New York City, February, 1903.

To the Book Committee of the Methodist Episcopal Church:

At your meeting of February, 1902, held in Cincinnati, the following resolution was adopted:

"Resolved, That a Committee of five be appointed by the Chairman to consider the possibility of the unification of the Publishing-houses, with request for report on the subject at an executive session of February, 1903."

Under this resolution, the undersigned were appointed, and respectfully submit the following report, the theory of which is the concentration of thought, effort, and capital in the manufacturing department, without diminishing either in the sales or distributing departments of the business.

As the elimination of all suggestion of sectional lines and divided administration will tend to focalize responsibility in the Publishing Agent, as well as serve to broaden the interest and secure the co-operation of the members of the Book Committee in the Book Concern, rather than on either of the Publishing-houses, all mention of either an Eastern or Western House, or an Eastern or Western section of the Book Committee, is omitted from the suggestion herein made.

Your Committee disavows at the outset any disposition to go beyond the scope of this resolution, and if in presenting the conclusions growing out of its investigations there appear somewhat lengthy historic statements, they are submitted with the view of securing a clear understanding of the whole matter rather than to persuade favor or argue the question.

Whether our present organization admits of the publishing interests being managed "as the interests of the Church require," is not a new question. The consolidation or unification of the Publishing-houses has been much in the thought of the Church, has been the subject of special attention by several General Conferences, and was a question before the Book Committee in 1894 or 1895.

Heretofore the statement of the question has been dual: "Is it advisable?" "Is it practicable, if advisable?" Opinions were divided. Some thought it advisable, but not practicable; others thought it practicable, but not advisable; while still others thought it both advisable and practicable; and still others, neither. It was to be expected that under these circumstances an adverse report would be made, and not unreasonable that a strong minority report should also be presented; Mr. Clem Studebaker, a former honored member of the Book Committee, and a man of remarkable business abilities, being strongly in favor of unification.

It is a matter of doubt whether there has been such an investigation of the conditions lying at the foundation of this question as its gravity and importance demand.

The excitement and pressure of a General Conference session are altogether unfavorable to such investigations, and important legislation is consequently either superficially done or left entirely undone. It is for this reason your Committee has gone into historic detail so much at the expense of your time, in its effort to place this important matter clearly before you, the primary object being to show that while the dissemination of Christian knowledge was a part of the original purpose of the publishing business, it was only a part, and not the whole of that purpose.

THE ORIGIN AND OBJECTS OF THE BOOK CONCERN.

The first mention of the publishing interests of the Church is in the first edition of the Discipline (1787), as follows:

"TITLE OF SECTION XXXI.

"On the printing of Books, and the Application of the Profits Arising Therefrom.

"As it has been frequently recommended by the Preachers and People that such books as are wanted, be printed in this country, we therefore propose:

"1. That the advice of the Conference shall be desired concerning any valuable impressions, and their consent be obtained before any steps be taken for the Printing thereof.

"2. That the Profits of the Books, after all the necessary Expenses are defrayed, shall be applied according to the discretion of the Conference, towards the College, the Preachers' Fund, the Deficiencies of the Preachers' Salaries, the distant Missions, or the Debts of our Churches."

In 1790 Section 2 of the above was changed so as to read as follows:

"2. That the profits of the books, after all the expenses are defrayed, shall be applied as the Bishop and the Council shall direct."

In 1792 the provisions of this chapter were considerably elaborated, but that which relates to our inquiry is as follows:

"Ques. 1. Who is appointed to manage the Printing business?

"Ans. John Dickins.

"Ques. 4. Who shall form the Book Committee?

"Ans. John Dickins, Henry Hills, Thomas Hoskins, and the Preacher who is stationed in Philadelphia from time to time.

"Ques. 5. How much shall be annually allowed out of the Book Fund for Cokesbury College till the next General Conference?

"Ans. Eight hundred dollars for the ensuing year, and one thousand and forty-six dollars and two-thirds for each of the remaining years.

"Ques. 7. What sum of money is allowed distressed Preachers out of the Book Fund, till the next General Conference?

"Ans. Two hundred and sixty-six dollars and one-third per annum.

"Ques. 9. What sum shall be allowed the Bishop out of the Book Fund, for the benefit of district schools, till the next General Conference?

"Ans. Sixty-four dollars per annum.

"Ques. 10. How shall the surplus of the Book Fund be applied till the next General Conference, after the provisions above named are made?

"Ans. To the forming of a capital stock for the carrying on of the concerns of the books."—(Note "the concerns of the books.")

From the foregoing, it appears "the profits from the printing of books" were applied to various purposes, and only the remainder, if any, to "the forming of a capital stock with which to carry on the business." And here is the first suggestion of the Publishing Agent, of the Book Committee, of the name of the business, and, also, of Restrictive Rule VI.

In 1796 this application of the profits was limited to a single object, as follows:

"Ques. 5. What sum shall be allowed distressed preachers out of the Book Fund till the next General Conference?

"Ans. Two hundred and sixty-six dollars per annum."

A very earnest and interesting Note was also appended to the chapter, of which the following is a part:

"The propagation of religious knowledge by means of the press is next in importance to the preaching of the gospel."

"And in consideration that all of the profits shall be lodged in our Chartered Fund for the benefit of the distressed preachers, both traveling and superannuated, will, we trust, prove a considerable additional inducement to our brethren to purchase our books."

In 1804 this entire chapter was rewritten, and has come down to the present day substantially unchanged.

ORIGIN OF THE NAME.

The words, The Book Concern, were used by the General Conference as the comprehensive name of our publishing interests for the first time in the year 1800, as will be found by reference to the Journal of that year.

It is of Methodist origin, and not "an importation." By long use it has come to have the full value of a trademark as the title of our publishing interests, and is defensible as such under the laws of our country. The propriety of its continuous use on the title-page of our publications, as our "imprint," in order to perpetuate this value, may not be unworthy the attention of your Committee,—with corresponding instructions to the Publishing Agents.

THE INCORPORATIONS.

The Book Concern has never been incorporated—the Eastern and Western Publishing Agents, and their successors in office, were incorporated. The first reference to incorporation is found in the General Conference Journals of the year 1804, as follows:

"Dr. Coke moved, that the Book Committee and the General Book Steward take such legal steps for security, to the General Conference, of the stock and cash in hand, and of what may be in future in the possession of the General Book Steward, as may appear necessary, to some person or persons well versed in the law of the land, but without any incorporation whatsoever; and if no other security but an incorporation be devised, the matter of security shall lie over to the next General Conference. Carried."

But, for some reason, no steps were taken to carry out this resolution until 1820, when the following resolutions were passed:

"Resolved, By the delegates of the Annual Conferences in General Conference assembled: 1. That it is expedient for the Book Concern to be located in the city of New York.

"Resolved, &c., 2. That the Book Agents be authorized, if they should judge it advisable at any time between this and the next General Conference, with the advice and consent of the superintendents and Book Committee, to purchase a suitable lot of ground in New York City, and, so far as they can do it without going further into debt, to erect buildings thereon proper for the use of the Concern.

"Resolved, &c., 3. That the superintendents be authorized and requested, with the assistance of the Agents and Book Committee, if they shall jointly judge it expedient and necessary, to adopt some measures for the purpose of obtaining an incorporation or incorporations for the better security of the stock of the Concern permanently to the General Conference of the Methodist Episcopal Church, in conformity to the rules and regulations which now are or hereafter may be in our Discipline upon that subject.

"Resolved, &c., 4. That the Book Agents shall have authority to obtain insurance on property belonging to the Concern so far as they may judge it expedient.

"Resolved, &c., 19. That an additional Book Agent shall be appointed, whose duty it shall be to reside in Cincinnati, and manage the Concern in the Western country under the direction of the editor at New York, and who, by virtue of his appointment, shall be a member of the Ohio Annual Conference, under the same regulations by which the agents at New York are members of the New York Annual Conference."

In 1836 there appears the following action:

"The chairman of the select committee to whom was referred the subject of obtaining an act of incorporation for our Book Concern presented and read a report, which was adopted, to wit:

"The committee to whom was referred the twenty-third resolution in the report of the Committee on Book Concern, report:

"That they have examined the opinions of three eminent lawyers, to whom were submitted sundry questions in relation to the manner in which the property of the Book Concern is held in the city of New York; and, taking these opinions as a guide, we recommend to the Conference the adoption of the following resolutions:

"Resolved, 1. That the surviving joint-tenant, the Rev. Beverly Waugh, be, and he is hereby, requested to convey, under the advice of able legal counsel, the real estate which he now holds, in trust, for the General Conference of the Methodist Episcopal Church, to the Revs. Thomas Mason and George Lane, as joint-tenants, and not tenants in common, in trust, for the sole use and benefit of the General Conference of the Methodist Episcopal Church.

"Resolved, 2. That the said Thomas Mason and George Lane be, and they are hereby, directed to apply to the next legislature of the State of New York for such an act of incorporation as shall secure the real estate in the city of New York, belonging to the Methodist Book Concern, to the General Conference of the Methodist Episcopal Church, to be used and applied as the Discipline of said Church shall from time to time prescribe.

"Resolved, 3. That the Book Agents at Cincinnati be, and they are hereby, instructed that whenever it is thought advisable, in conformity with a resolution passed at the present session of this Conference, to purchase a lot for the purpose of erecting buildings for the branch of the Book Concern at Cincinnati, to take measures for securing the premises legally to the General Conference of the Methodist Episcopal Church, to be used and applied as the Discipline of said Church shall from time to time direct.

May 27th, 1836.

Respectfully submitted,
N. BANGS, Chairman."

No. 3 of the above resolutions refers immediately to the following, contained in the Report of the Committee on Book Concern, found on page 488, Journal of 1836:

"There shall be an establishment of the Book Concern in the city of Cincinnati, under the superintendence of an agent and an assistant, who shall manage the business in the Western country so as to co-operate with the agents at New York. They shall have authority to publish any book in our catalogue when, in their judgment and that of the Book Committee, it shall be advantageous to the interests of the Church; provided, that they shall not publish type editions of such books as are stereotyped in New York. And there shall be an editor and assistant, who shall have charge of the Western Christian Advocate, and all the editorial business of this establishment, and who, together with the agent and assistant agent, shall be chosen from among the traveling preachers, and, by virtue of their appointment, shall be members of the Ohio Annual Conference. The Book Committee for the establishment shall consist of seven members, including the editors, to be chosen annually by the Ohio Annual Conference, and whose duties shall be the same as those of the Book Committee at New York. And the proceeds of this establishment, with the exception of what may be necessary to conduct the business, shall be paid annually to the agents at New York, to be added to the profits arising from that Concern, and appropriated for the same purposes. In case of removal by death, resignation, or otherwise, of the agents or editors, or any of them, the Ohio Annual Conference shall have authority to appoint a successor until the ensuing General Conference.

"4. That the Book Committee in New York shall consist of all the preachers stationed, for the time being, in that city by the New York Annual Conference, including the editors, the resident corresponding secretary of the Missionary Society, and the presiding elder of the district; and that the fifth division in the eighth section of Part One of the Discipline shall be so amended as to read in conformity with this resolution.

"5. That the agents at Cincinnati be authorized, with the advice and consent of the Book Committee, to procure ground, and erect a suitable building for a printing-office, book-room, and bindery; and for this end they shall be allowed to appropriate such moneys in their hands as can be spared, together with any donations that may be made to the Concern in the West for that purpose."

The original purposes for which The Book Concern was instituted seem nowhere in the legislation of the Church to have been changed, but remain the same to-day as an hundred years ago; namely, "for the propagation of Christian knowledge," and "for the benefit of traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children." The fact of two incorporations does not, and could not, affect these purposes. Incorporation must have been designed, therefore, to meet conditions and secure objects which, at the time it was authorized, could be thus better secured than by the organization previously existing. New conditions demanded new adaptations.

Such is the history of the incorporation of the Publishing-houses, the immediate object of which would seem to be to vest in the corporations authorized by these several resolutions, the title to the real estate and other property, rather than continue it in the Agents, as Trustees. (See the Journals.)

It is interesting to note that, while the Book Concern existed in New York City for sixteen years prior to the authorization of an Assistant Agent in Cincinnati, and for twenty years prior to the election of Martin Ruter as "the Book Agent at Cincinnati," the incorporation of both the New York and Cincinnati Agencies was authorized in the same year (1836). These Charters, expiring by limitation in thirty years, both were renewed with "power of perpetual succession," and are the Charters now in force.

Under these Acts of Incorporation and the subsequent provisions of the Discipline, the fundamental condition of "authority to regulate the publications and other business of the Concern" was, and is, that it shall be done, whether by the Book Committee or the Publishing Agents, "as the interests of the Church may require," as follows:

"The General Conference shall quadrennially elect two Agents for the Publishing-house in New York, and two Agents for the Publishing-house in Cincinnati; which Agents shall have authority, under the supervision of the Book Committee, to regulate the publications and other business of the Concern,—except that which belongs to the Editorial Departments,—in such manner as the interests of the Church may require."

These last words seem "to be of the full force and effect of a Constitution," and any consideration of new methods, or a revision of the old, can proceed on no other basis.

It may not be unimportant for us to inquire as to the extent of the supervision of the Book Committee. It is given in Paragraph 420 of the Discipline, as follows:

"Such Committee shall have general supervision of the Publishing interests of the Church,"—

and

"It shall have full power to discontinue any Depository or periodical when the interests of the Church or Book Concern demand it."

It is not now our business to discuss the full significance of these words, further than to say that, as they "are of the full force and effect of a Constitution," they may be understood to authorize the supervision of the administrative acts of those whom the General Conference has authorized, by Paragraph 410 of the Discipline, to "have authority under the supervision of the Book Committee." The "Editorial departments" also seem "under the general supervision of the Book Committee," by Paragraph 421, according to which "the local Committees of New York and Cincinnati, acting jointly, have power to suspend an Agent or Editor, for cause to them sufficient," and "the fourteen members from the districts into which the Annual Conferences are distributed, may remove said Agent or Editor during the intervals of the General Conference;" and they are authorized, also, to proceed to fill such vacancy. The further right and duty of the Book Committee to fill the vacancies occurring in its own body can be understood to mean nothing else than full authority to have general supervision over all departments of the Book Concern during the intervals of the General Conference; the only concurrent action mentioned being that of a majority of the Bishops present when a vacancy in an Agency or Editorial office is filled.

The only limitations placed on this authority seem to be "as the interests of the Church and the Book Concern require," and the further limitations of Restrictive Rule VI, which apply to all supervision, whether by the Agents, the Book Committee, or the General Conference itself.

Any suggestion of reorganization, therefore, which in your judgment the interests of the Church or the Book Concern demand, would seem not only possible, but eminently proper.

THE CONDITIONS CHANGED.

It may be well to consider the changes that have occurred in our country since the dual incorporation of the Agencies in 1836. What was then a frontier country, whose "settlements" were envisioned by the dangers of savagery and semi-civilization, has become, by the expansion of our social, industrial, and political life, successively, "The Far West," "The West," and "The Middle West," filled with teeming fields, bustling cities, busy factories, and millions of active people in almost daily intercourse by means of interlacing systems of railways that have forced the receding frontier of the former days till it has now disappeared far beyond the shores of the Pacific. Time nor distance any longer intervene to embarrass immediate business intercourse.

When the incorporations of 1836 were effected there was no railway, mail, or express service by which to reach the scattered people quickly. Transportation, if effected at all, was by the ponderous "Pennsylvania Schooner"—(a great four-horse wagon adapted to freighting through the mountains)—; by the hardly less ponderous "coach," and by means of the still slower and more dangerous watercraft of the coast and river service of that day. The "solitary horseman," with his mailbag, was then pioneering the way for the shrill whistle of "The Postie." The letter then sent by mail was at a cost of a quarter of a dollar. Every man carried his own parcels, and the electric devices of Morse and Bell were unknown. No express, no telegraph, no telephone.

Since that time, the steam-engine takes the "Ocean Greyhound" across the seas, the "Twentieth-century Flyer" and the "Merchants' Dispatch" across the continent, bearing men and merchandise with precipitate speed, to which the devices of Morse, Bell, and Marconi now add the charm of safety.

This transformation is alluded to only that we may consider and fully realize the wide expanse that lies between the conditions in the business relations of our country to-day and those existent at the time of the fathers, who devoted their best effort to developing what has since become an engine for the dissemination of "Christian knowledge among the people," and, at the same time, a messenger of comfort and helpfulness to the veteran followers of John Wesley and Francis Asbury. They used the best means they knew to accomplish their godly and patriotic work of "scattering Scriptural holiness throughout these lands," that they might make men better. As in those days it was impracticable to carry the productions of the Publishing-house to the people quickly, they determined to have "an establishment of the Book Concern" in the West, and located it in Cincinnati, then a frontier point. Shall the sons be less wise than their fathers? Or, shall we adapt the Book Concern to the new conditions that now surround it, and by a readjustment extend its power and perpetuate its usefulness?

WHAT ARE THE NEW CONDITIONS?

Somewhere along what in 1836 was the line of the Western frontier is now found the center of our country's population; and not remote from that, by a singular coincidence, is the center of Methodist population,—the constituency of the Book Concern. Systems of railways converge at these centers, by means of which every crude material required by the publishing interests may be quickly and cheaply assembled, and, having been touched by skillful hands into forms of beauty and utility, be again as quickly distributed, over direct radial lines of railway and express transportation, to the very doorways of the homes of our people.

Here, sheltered from the distracting turmoils and burdensome expense of a more metropolitan center, the artisan may hope to find peace in his craft, comfort in his home, a balance in his bank, and recognition in his social life—always the handmaids of industry and the harbingers of content. So much for the changed conditions in the geographic relations of the country since the incorporation.

Large cities and metropolitan centers are no longer the most desirable points in which to operate great manufacturing enterprises. They no longer possess superior advantages as distributing points. Other points far removed from these centers of costly real estate, costly rent-rolls, costly homes, costly modes of living, and consequent high wage-rolls, are now equally central for manufacturing and distributing, therefore vastly preferable as points of production and distribution. Let metropolitan points be used as sales centers, and some one of these cheaper points as the center of productive activity, thus securing direct and focalized supervision over our publishing interests from a single center of production, almost, if not altogether, impossible from two.

With these changes in the physical relations of the various sections of our country have come others equally great in the conditions of the Book Concern itself, and with them problems correspondingly grave.

THE BOOK CONCERN OF TO-DAY.

In an hundred years the Book Concern has grown, from a borrowed capital of \$600, to an investment of over \$3,000,000, and now consists of two separately incorporated Publishing-houses, seven Depositories, eleven official papers, two or more "Special" Publishing Commissions," authorized to publish other papers, known as "subsidized papers," besides the Sunday-school, Tract Society, and other publications.

It is all these which, in Paragraph 410, "the two Publishing Agents elected for the Publishing-house in New York, and the two for the House in Cincinnati, shall have authority to regulate," "as the interests of the Church may require;" and over which the Book Committee is appointed to have general supervision in the intervals of the General Conference.

Though two generations have passed, and with them the business methods of that day, the old organization remains, and we still have two Publishing-houses, each armed with a distinct and almost independent corps of administrative officers, either of which would be nearly equal to the needs of both, if under one executive direction.

The condensed statement of the Report of the Agents for the year 1901 is taken to illustrate the investment of the capital of these Houses, as follows:

	New York.	Per Cent.	Cincinnati.	Per Cent.	Total.	Per Cent. of Entire.
Real Estate...	\$1,050,000.00	52.28	\$725,000.00	44.88	\$1,775,000.00	48.98
Merchandise...	121,500.23	06.05	183,900.18	11.38	305,400.41	08.43
Mfg. Dept....	281,070.03	14	216,666.58	13.35	497,736.61	13.70
Furniture and Fixtures...	7,372.00	00.37	14,666.84	00.91	22,038.83	00.61
Notes and Accounts	534,958.10	26.63	241,447.23	14.94	776,405.33	21.42
Cash	13,510.75	00.57	135,029.23	08.35	148,539.98	04.10
Fire Reserve..	100,000.00	06.19	100,000.00	02.76
	\$2,008,411.20	100%	\$1,615,910.06	100%	\$3,624,321.26	100%

Or one million seven hundred and seventy-five thousand dollars—48.98 per cent of the combined capital—in real estate.

The New York House, having a capital of \$2,008,111.20, has \$1,050,000, or more than one-half its own capital, and nearly one-third the combined capital, in real estate, distributed as follows:

Pittsburg	\$120,000 00
San Francisco.....	70,000 00
Twentieth Street, New York City.....	90,000 00
150 Fifth Avenue, New York City.....	770,000 00
	\$1,050,000 00

The "Joint Rent Account" of 1902 shows that the property at 150 Fifth Avenue yields a gross income of \$66,192.41, which, after deducting expenses, leaves \$16,047.47 net; or 2.08 per cent on an investment of \$770,000. No statement appears for the earnings of the other real estate.

The Cincinnati House, having a capital of \$1,615,710, has \$725,000, or about 45 per cent of its own capital, and over 20 per cent of the combined capital, in real estate, distributed as follows:

Cincinnati	\$285,000 00
Chicago	410,000 00
St. Louis.....	30,000 00
	\$725,000 00

The "Real Estate Report" of 1902 shows that the property in Cincinnati yields a gross income of \$22,181.22, which, after deducting expenses, leaves \$3,090.56 net; or 1.08+ per cent on an investment of \$285,000. That at Chicago shows a gross income of \$42,001.20, which, after deducting expenses, leaves \$23,810.37 net; or 4.43 per cent on an investment of \$410,000.

A part of the deductions are the rents charged against the manufacturing and mercantile departments at New York and Cincinnati as legitimate expenses of the business done in the property by ourselves. As little manufacturing is done in Chicago, more rentable space is available, and that property shows a correspondingly large net income.

Just how so large a real estate investment may have seemed defensible under the limitations of the Sixth Restrictive Rule, or is now justifiable under the commonly observed requirements of good business management, is a question that well deserves the considerate attention of your Committee. The argument of the statements seems to be that the publishing business has been carried on in the interests of real estate rather than for the benefit of the legal beneficiaries and claimants of all the profits of the business not required to carry on the business. That the publishing business, or the interests of the Church, "requires" this investment can hardly be maintained.

That 50 per cent of the entire capital of a manufacturing and mercantile business should be invested in comparatively unproductive real estate, 25 per cent in past due notes and outstanding accounts, 13 1/2 per cent in destructible machinery and implements, while less than 10 per cent is in merchandise, and still less in cash, would be considered an alarming reflection, if not a grave embarrassment, in ordinary business enterprises.

That one-third the amount now invested in real estate would be more than sufficient for the actual requirements of our publishing business, if judiciously applied to one plant located more remotely from metropolitan centers, does not seem doubtful.

UNIFICATION NOT NEW IN THE DISCIPLINE.

But it will be seen by Paragraph 410 that, while the principle of unification is plainly indicated by the law of the Church, provision is made at the same time for conjoint and co-ordinate authority by four executive heads over one business—that of "the Concern." Note the language of this Paragraph:

"410. The General Conference shall quadrennially elect two Agents for the Publishing-house in New York and two Agents for the Publishing-house in Cincinnati; which Agents shall have authority, under the supervision of the Book Committee, to regulate the publications and other business of the Concern, except that which belongs to the Editorial Departments, in such manner as the interests of the Church may require."

Whatever conditions in the past may have led to it, such an organization is now so extraordinary as barely to escape absurdity, and finds its only defense in the fact that these distinct plants must have been established under conditions totally different from those now existing.

Who will affirm that if the Book Concern were to be organized to-day four Captains would be put at its head? Or, that two incorporations would be provided, each having two Captains?

Coupled with this arrangement, there is necessarily a duplication of employees in the manufacturing, in the accounting, in the sales, in the shipping, and in the mailing departments of the House in New York, Cincinnati, and Chicago—not to speak of other duplications incident to such an organization—the contemplation of which begets a wilderness of astonishment that this strange elaboration should still remain to be told.

A conservative estimate of a part of what may be saved annually by a consolidation of the manufacturing departments and their operation at a single point, serving to illustrate the principle involved, is as follows, the figures being obtained from an expert in the printing departments:

On Sunday-school Periodicals—Saving on electro-plates and make-ready.....	\$10,000 00
On Wages of the various manufacturing plants.....	50,000 00
On Salaries in same departments.....	10,000 00
Combining the Counting-rooms of the Publishing-houses East and West.....	10,000 00
Salaries of Publishing Agents.....	10,000 00
	\$90,000 00
If the Real Estate now occupied by New York Manufacturing Plant were released and rented to other tenants, it would yield.....	\$20,000 00
Total annually.....	\$110,000 00

The above \$20,000, added to the rents now obtained at New York (\$16,047), would make an income of 4 3/4 per cent, instead of 2 per cent, now received on a valuation of \$770,000.

That occupied in Cincinnati and Chicago for manufacturing purposes, which now yields 1.08+ per cent and 4.43 per cent on the valuations, respectively, would easily rent for enough to secure accommodations ample for all the manufacturing now carried on at New York, Cincinnati, and Chicago, if our manufacturing plants were concentrated at some point where real estate is less valuable. This is an annual saving of \$110,000.

If, in addition to this, the property now occupied by the publishing interests were released, and rented to other tenants whose business requirements would justify the use of such property, while we obtained by lease or purchase other for our own requirements; or if our Real Estate investment were liquidated and funded into 4 per cent Bonds, while we became tenants rather than landlords, the financial gain is obvious.

It is easy to see that a large saving can also be made by doing the special Sunday-school work and other special work on one set of machines, rather than on two—one in the East, and a duplicate in the West—plus an extra set of men. Nor is it difficult to see that a much larger amount of work per man can be done in a consolidated plant than under our present system.

A wider investigation than your Committee has had opportunity or facilities to make would doubtless reveal other economies not mentioned in this report, but these are thought sufficiently pointed to show the general principle involved.

To harmonize and make uniform the methods of a double force of accountants so remotely adjusted to the work has been, now is, and will continue to be, well-nigh, if not wholly, impossible.

Besides which, such a force, properly concentrated, would seem to be sufficient for business transactions many times larger than those of all our departments.

What shall be said of the needless duplications of printing-presses, engines, boilers, and other appliances, plus the necessary duplication of employees' and other expenses to operate them?

Why should there be two or more purchasing departments with the incidental duplication of stocks of the same material at several points? Over-organization has led to expenditure otherwise needless, in every department of our business, until the elaboration is a weariness.

It is a startling and suggestive fact that there is no similar organization in a correspondingly simple business in this country.

With a constituency such as ours, a commercial credit such as ours, and a capital of plus \$3,000,000—if organized and managed on modern lines—we should easily do a business of much larger volume at greatly reduced costs and correspondingly large profits.

But what plan for remedy is possible?

1. The release of our present Real Estate from occupancy for manufacturing purposes, and the reduction of that occupied for mercantile purposes, with a view to its utility for rental to other tenants.

2. A reduction of the number of high-salaried executive officers, the number of employees of the Concern, and of expenditures in every department, now almost unavoidably duplicated under our present organization, together with various other outlays that might be avoided by unification.

3. The concentration of executive administration with a view to consequent direct responsibility for the management of the publishing business as an entirety—now almost, if not altogether, impossible.

4. Uniformity and harmony in conducting all Departments of the business, and direct effort to reach from one central point the entire country in the interests of the Book Concern.

5. To bring the management of the business of the Church into harmony with that adopted for other large business of the day; notably, with those that have consolidated their capital, focalized their energy, and concentrated their thought at central points of production, with corresponding adaptation of effort and resources at points of distribution and sale.

For ours is a day of concentration of thought, energy, and capital. It is the age of Brain, Brawn, and Bullion. Under the magic power of this trinity of forces the rock-ribbed mountains have yielded their ores; the obdurate hills have revealed their store-houses of coal and oil; the sterile fields have donned robes of floral beauty and bounteous fruitage; the turbulent waves of the seas have become the peaceful thoroughfares of Commerce; while "the invisible powers of the air" leap from their hiding-places and become the messengers of thought, the motive force of the industrial world, and the pilots of the life-burdened craft that plows the uncertain waters that divide the continents of the earth.

Life has become an impetuous activity that knows no abating, and itself abates no difficulties before which courage qualis, energy flags, or purpose hesitates.

Nor does it close its highways to any who would seek the summits of human usefulness under a holy inspiration to be the most for God and the best for man.

If this busy world has built its palaces of Industry, set up its Kingdoms of power, and established its supremacy by these means, "how shall we escape if we neglect so great means" to achieve the best we can for those who have trusted tasks to our hands before which they themselves dare not stand?

Your Committee respectfully suggests the revision of the Discipline so as to provide for changes in the present organization of the Book Concern, hereinbefore indicated, briefly summarized above, and hereinafter more fully elaborated into the substitute which follows:

Substitute for Chapter VII of the Discipline, Suggested by the Committee on the Unification of the Publishing-houses, and Approved by the Book Committee at Its Session held in New York City, February, 1903.

THE BOOK CONCERN.

1. The General Conference shall authorize and establish The Book Concern, and shall quadrennially elect, as hereinafter provided, the Book Committee, the Book Cabinet, the Publishing Agent, the Editors of all official publications of the Church not otherwise provided for, and shall appoint or authorize and direct such Special Publishing Committees as it may determine, and shall have general control and direction of the Book Concern and all other publishing interests of the Church.

THE BOOK COMMITTEE.

2. The General Conference shall elect a Committee to be known as The Book Committee, which in the intervals of the General Conference shall have general supervision of the publishing interests of the Church, examine carefully into their condition, and make report of the same to the Annual Conferences and to the General Conference.

2. The Book Committee shall consist of one member from each of the General Conference Districts into which the Annual Conferences are distributed, and of those who are elected as members of the Book Cabinet.

4. Beginning with the year A. D. 1900, the General Conference shall quadrennially elect one member from each of the Districts which have been numbered by the General Conference with even numbers, to serve for a term of four years; and one member from each of the Districts which have been numbered by that body with odd numbers, to serve for a term of eight years. And, thereafter, each General Conference shall elect a successor for each member whose term is expiring, to serve for a term of eight years, and shall also fill for the unexpired term any vacancy that may have occurred in the Committee during the interval of the General Conference.

5. Vacancies occurring in the Book Committee during the intervals of the General Conference, occasioned by the death of a member, or his transfer, or removal beyond the bounds of the District to which he belonged, or by expulsion from his Conference, or by his separation from the Church, shall be filled, from the same Conference territory, until the next General Conference, by the Committee, at its next session succeeding such death, transfer, removal, expulsion, or separation, and the Committee may determine at what time during such session the vacancy shall be filled.

6. The Book Committee shall also provide, until the next General Conference, for any vacancies that may occur during the intervals of the General Conference, in the Publishing or Editorial Departments authorized by the General Conference, as soon as practicable; provided, that at least three of the General Superintendents shall be present; and provided, further, that a majority of the General Superintendents present shall concur.

7. The General Superintendents shall vote separately from the Committee, and shall participate in the discussions only by and with the consent of the Committee.

8. The Book Committee shall convene in annual session on the second Wednesday of February, and, beginning with New York City, the sessions shall be held in New York City, Cincinnati, and Chicago in rotation. The Book Cabinet shall meet in annual session on the Tuesday preceding the meeting of the Book Committee. But if this order shall for any cause be interrupted, the Chairman shall select the place of the meeting and advise the members accordingly.

9. The Book Committee shall have full power to discontinue any Depository or Publication when in its judgment the interests of the Church and The Book Concern demand it. But such action shall not be taken except by a three-fourths vote of the Committee present and voting, due notice of such contemplated action having been given the Publishing Agent.

10. The Book Committee shall have power to elect a Censor, who shall be known as the Book Editor, whose duty it shall be to edit all manuscript offered the Agent for publication in Book form, and report to the Book Cabinet.

11. The Book Committee shall also have power to order expenses curtailed in any department of The Book Concern when it deems it necessary for the welfare of the same; and when such action as above specified shall have been taken, the Publishing Agent shall proceed at once to carry out the instructions of the Committee.

12. It shall be the duty of the Book Committee to fix the salaries of the Bishops, as hereinafter directed, of the Publishing Agent, of the Sub-Agents, and of the Official Editors not otherwise provided

for. And it shall also determine the amounts to be allowed the several periodicals for correspondence.

13. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a sufficient salary to each Effective Bishop. In fixing the allowance for Superannuated Bishops, and for the widows of Bishops, the Committee shall inquire carefully into the financial condition of each one of them, and fix the allowance in each case at such a sum as may be required for their comfortable support; provided, the amount so fixed for a Superannuated Bishop shall not exceed one-half the amount of his salary during the last year in which he was classed as Effective.

14. The Book Committee shall apportion the aggregate sum required to be raised for the Episcopal Fund among the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for ministerial support, exclusive of missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts, and the District Stewards, to the several charges.

THE BOOK CABINET.

15. The General Conference shall elect quadrennially a Book Cabinet, consisting of nine members, three of whom shall be from New York City or vicinity, three from Cincinnati or vicinity, and three from Chicago or vicinity, which shall be the Advisory Board of the Publishing Agent. The Publishing Agent shall be ex-officio President of the Book Cabinet, but shall have no vote except to decide a tie vote. The Publishing Agent shall neither preside nor vote during the investigation of the official conduct of himself or of an Editor, as hereinafter provided. The Auxiliary Depositories shall be in charge of Superintendents who, being annually nominated by the Publishing Agent, may be elected and their salaries fixed by the Book Cabinet.

16. The Book Cabinet shall attend to all matters referred to it by the Agent or Editors for its advice or counsel.

17. It shall be the duty of the three members of the Book Cabinet elected from New York City or vicinity, Cincinnati or vicinity, and Chicago or vicinity, to advise the Sub-Agent at these places respectively in all matters relating to the business under his charge.

18. The Book Cabinet shall have power to suspend the Publishing Agent or an Editor for cause to them sufficient, and a time shall be fixed at as early a day as practicable, for the investigation of the official conduct of said Agent or Editor; due notice of which shall be given by the Chairman of the Book Committee to the Bishops, who shall select one of their number to be present and preside at the investigation.

19. The investigation shall be before the fourteen members from the districts into which the Annual Conferences are distributed, or a majority of them; two-thirds of whom present and voting may remove said Agent or Editor from office, in the interval of the General Conference.

THE BOOK CONCERN.

20. The Book Concern comprises the publishing interests of the Methodist Episcopal Church, and shall consist of one Publishing-house, the Depositories, and the Publications, authorized and established by the General Conference from time to time.

THE PUBLISHING-HOUSE.

21. The Publishing-house shall be established and located as the General Conference may determine, and shall be incorporated under the corporate name, The Book Concern of the Methodist Episcopal Church, and shall be the successor of the "Methodist Book Concern in New York City," and of "The Western Methodist Book Concern."

THE DEPOSITORIES.

22. There shall be a Principal Depository of The Book Concern located in New York City, in Cincinnati, and in Chicago, for the sale and distribution of the publications; and Auxiliary Depositories at such other points as the General Conference may from time to time direct.

23. The Principal Depositories shall each be under the direction of a Sub-Agent who shall be elected annually by the Book Committee, to which he shall be amenable for his official conduct.

24. The Principal Depositories under the supervision of the Book Cabinet shall be the principal distributors of the publications, and shall be supplied by the Publishing Agent in such manner and in such quantities as the Book Cabinet may direct, subject to the approval of the Book Committee.

25. The Auxiliary Depositories shall be under the immediate direction of the Sub-Agent of the Principal Depository nearest to which they may be located respectively, and shall receive their supplies from such Depository, unless otherwise directed by the Book Committee.

26. There shall be Auxiliary Depositories of our books and other publications at Pittsburgh, Pennsylvania; at Boston, Massachusetts; at San Francisco, California; at Detroit, Michigan; and at Kansas City, Missouri; under the jurisdiction of The Book Concern of the Methodist Episcopal Church. They shall be furnished by the Publishing Agent with full supplies of the books of our General Catalogue, Sunday-school Books, Tracts, and other publications, to be sold for The Book Concern under the direction of the Agent and Book Cabinet.

27. Full statements shall be made by the Superintendents of the Auxiliary Depositories to the respective Sub-Agents having charge of these Depositories at such dates as shall be fixed by the Sub-Agents, and shall show the amount of sales made and expenses incurred—distinguishing cash sales from those made on credit—and, after deducting all expenses incident to the transportation, management, and sale of the books at the Auxiliary Depositories, from the amount of sales, the net proceeds shall be sent promptly to the Sub-Agent having charge thereof. And annual statements shall also be made of the amount of stock on hand, taken at its cash value.

28. No books shall hereafter be sold on commission, either from New York, Cincinnati, or Chicago, or from any Auxiliary Depository or establishment under our direction.

THE PUBLISHING AGENT.

29. The General Conference shall quadrennially elect one Publishing Agent, who, under the supervision of the Book Committee and the Book Cabinet, shall have authority to regulate all departments of the publishing business as the interests of the Church may require,—excepting those which belong to the Editorial departments. The several Editorial departments, under the general supervision of the Book Committee, shall be regulated by the Editors elected from time to time, by the General Conference, to have editorial charge of the authorized publications of the Church,—other than books.

30. The Publishing Agent shall be the principal executive officer of The Book Concern, and, under the supervision of the Book Committee, shall select such assistants as he may need, and shall have authority to regulate the publications and sales and such other business of The Book Concern as may belong to his department. But that which pertains to the Editorial departments of the business, under the supervision of the Book Committee, shall be regulated by the Editors elected by the General Conference to have charge over such departments. In cases of difference or dispute, the Book Committee shall have power to decide—subject to the final decision of the General Conference.

31. The Publishing Agent is authorized, by and with the consent of at least sixteen (16) members of the Book Committee in session, to purchase or sell such Real Estate as may be deemed

advisable for the interests of The Book Concern and the Church, provided at least ten days notice of such contemplated action has been given to said Committee.

32. The Publishing Agent shall publish such books, tracts, periodicals, etc., as are ordered by the General Conference or by the Book Committee, and shall make uniform prices for all our books and publications at all of the Depositories, unless otherwise ordered by the Book Cabinet.

33. The Publishing Agent may publish such Tracts authorized by the Tract Society of the Methodist Episcopal Church as, in his judgment, the interests of the Church and The Book Concern may require.

34. The Publishing Agent shall keep an accurate account with each department of the business separately and with each periodical under his supervision, and shall set forth in his annual reports to the Annual Conferences and to the General Conference an accurate account of the same, as directed by the Book Committee.

35. The Publishing Agent shall furnish the Book Cabinet, at each of their meetings, a full and satisfactory statement of the business, and present for examination the vouchers for all payments made; and he shall afford the Cabinet every possible facility for a full and intelligent understanding of the business.

36. The Publishing Agent shall annually take an account of the stock of The Book Concern, including in the inventories all the assets of the Publishing-house and Depositories of whatever nature, estimated at their cash value, as shall be agreed upon by the Publishing Agent and the Book Cabinet, or as directed by the Book Committee, and it shall contain a full and detailed statement of all liabilities, profits, and losses.

37. All the Real Estate belonging to The Book Concern shall be appraised by the Book Cabinet at the beginning of each quadrennium, and this valuation shall not be changed during the quadrennium, except by the purchase or sale, improvement or destruction of property, and shall be so carried into the statements annually and quadrennially made, until changed by the Book Cabinet.

38. The Publishing Agent shall hand over to his successor in office such statement of assets and liabilities as shall be approved and certified by the Book Cabinet, and shall thereupon be entitled to receive a proper voucher therefor.

39. The Publishing Agent shall give his undivided attention to the duties of his office, and shall require of his assistants and employees the faithful performance of the work assigned to them.

40. The Annual Conference shall appoint a Committee which, in the absence of the Publishing Agent or his appointee, shall attend to the collection of the accounts forwarded from The Book Concern, and make accurate and prompt return of the same. Every Presiding Elder and Pastor shall do all in his power to collect debts due The Book Concern. If any Minister or Member of our Church indebted to The Book Concern shall refuse or neglect to make payment or come to a just settlement, upon proper report thereof, he shall be dealt with in the same manner as in other cases of debt or disputed accounts.

41. The profits arising from The Book Concern, after a sufficient capital to carry on the business is retained, as annually determined by the Book Committee after full conference with the Publishing Agent, shall be regularly applied to the relief of Effective, Superannuated, and Superannuated Ministers, their wives, widows, and children. The Publishing Agent shall every year forward to each Annual Conference a statement of the dividend to which it is entitled, together with a draft for the same.

42. The appropriations made by the General Conference or the dividends authorized by the Book Committee shall be paid as the General Conference or the Book Committee may from time to time direct.

SPECIAL PUBLISHING COMMITTEES.

43. The California Christian Advocate shall be published at San Francisco, California, by a Commission appointed by the Book Committee, to whom a report shall be made annually.

44. There shall be a Publishing Committee for The Pittsburg Christian Advocate, consisting of three members from the Pittsburg Conference, two from the Erie Conference, two from the East Ohio Conference, and two from the West Virginia Conference, to be chosen by the General Conference. The Committee shall fix the salary of the Editor, keep an account of the receipts and expenditures for the paper, and shall report annually its financial condition to the patronizing Conferences and to the Book Committee. A copy of said report shall also be sent to the Publishing Agent, and any balance remaining after defraying current expenses shall be subject to the order of said Agent, and be included in his Annual Reports.

THE EDITORIAL DEPARTMENT.

45. The General Conference shall elect quadrennially an Editor for each of the following periodicals:

The Methodist Review, The Christian Advocate, The Pittsburg Christian Advocate, The Southwestern Christian Advocate, The Western Christian Advocate, The Northwestern Christian Advocate, The Central Christian Advocate, The Epworth Herald, The Christian Apologist, The Pacific Christian Advocate, and Haus und Herd.

46. These shall be known as the official organs of the Church, and shall be under the editorial management respectively of the Editors elected thereto by the General Conference or by the Book Committee. The Editors shall give their undivided attention to the duties of their office.

47. The Editor of Haus und Herd shall also be Editor of German Sunday-school books, periodicals, and tracts.

R. T. MILLER, Esq., Cincinnati, O.
J. E. ANDRUS, Esq., Yonkers, N. Y.
G. F. BOVARD, D. D., Los Angeles, Cal.
C. C. WILBOR, D. D., Syracuse, N. Y.
E. B. RAWLS, D. D., Indianapolis, Ind.
Committee on Unification.

THE BOOK COMMITTEE.

DISTRICT.
I. Mr. Arthur T. Cass.....Tilton, N. H.
II. Rev. Henry Spellmeyer.....97 Fourth Avenue, Newark, N. J.
III. Rev. Carlton C. Wilbor.....1111 E. Genesee Street, Syracuse, N. Y.
IV. Rev. W. L. McDowell.....2134 N. Twelfth Street, Philadelphia, Pa.
V. Rev. Wm F. Whitlock.....Delaware, O.
VI. Rev. Joshua E. Wilson.....Florence, S. C.
VII. Mr. Oscar P. Miller.....Rock Rapids, Iowa.
VIII. Rev. John E. Farmer.....537 Oak Street, Appleton, Wis.
IX. Rev. Robert A. Carnine.....The Ethyllin Hotel, Denver, Col.
X. Rev. E. B. Rawls.....1530 Park Avenue, Indianapolis, Ind.
XI. Mr. Hanford Crawford.....4306 Lindell Boulevard, St. Louis, Mo.
XII. Rev. G. C. Logan.....Box 179, Corinth, Miss.
XIII. Mr. H. A. Salzer.....La Crosse, Wis.
XIV. Rev. Geo. F. Bovard.....1829 Linwood Avenue, Los Angeles, Cal.

LOCAL COMMITTEE IN NEW YORK.

Mr. Ezra B. Tuttle.....40 Broadway, Brooklyn, N. Y.
Mr. John E. Andrus.....Yonkers, N. Y.
Mr. Thos. J. Preston.....160 Park Avenue, Orange, N. J.

LOCAL COMMITTEE IN CINCINNATI.

Mr. Richard Dymond.....742 W. Sixth Street, Cincinnati, Ohio.
Mr. James N. Gamble.....Union Trust Building, Cincinnati, Ohio.
Mr. Robert T. Miller.....504 Johnston Building, Cincinnati, Ohio.

The Ladies' Aid Union

The Methodist Ladies' Aid Union held its annual meeting in Malden Centre Church, March 27, from 10 A. M. to 4 P. M. About 500 were present. The morning session opened with an organ voluntary by Mrs. Warren Wright, of Malden. The meeting was called to order by the president, Mrs. M. W. Mann, of West Medford. Mrs. Arthur Bonner, of Ipswich, read the Scripture lesson, choosing Proverbs 31. Mrs. F. N. Bardwell, of Malden, offered prayer. Mrs. Frank Stone, of Malden, extended a cordial welcome to the visitors, and Mrs. Hattie Bray, of Lynn, most fittingly responded.

The report of the recording secretary, Miss Lilla E. Kelley, of Roxbury, was read and accepted, followed by the report of the corresponding secretary and treasurer, Mrs. Arthur Rich, of West Medford. Mrs. Hale Jacobs rendered the solo, "Face to Face," with fine expression. Reports were received from Arlington Heights; Allston; Bethany, Rosindale; Wintthrop St., Roxbury; St. John's, South Boston; St. Andrew's, Jamaica Plain; Upham Memorial, Forest Hills; Saratoga Street, East Boston; St. Mark's, Brookline; Epworth Church, Harvard St., and Grace Church, Cambridge; Trinity, Charlestown; First Church and Glendale, Everett; Walnut St. and Mt. Bellingham, Chelsea; Stanton Avenue, Dorchester; Ipswich; South St., Trinity, Boston St., St. Paul's, Lynn; Malden Centre, Belmont, Faulkner, and Linden, Malden; Beverly; Medford, West Medford, and Medford Hillside; Melrose; Winchendon; Milford; Newton, Newtonville, Newton Upper Falls, and Newton Lower Falls; Natick; First Church, Park Avenue, and Flint St., Somerville; Salem; Saugus and East Saugus; Cliffondale; Swampscott; Stoneham; Wakefield; Woburn, and Wellington, outlining the work of 2,043 women who labor in these societies.

Mrs. Hugh Montgomery, of West Medford, led the "Quiet Half Hour" service, and spoke earnestly of the necessity of coveting the best gifts, doing all things—entertaining in the church, bringing souls in—for the glory of God. The women in the Ladies' Aid Societies first help to maintain individual Christian homes; second, the pastor's home; and, third, the church home.

Mrs. Hale Jacobs and Mrs. F. S. Snyder sang the duet, "Magdalene," by request, and luncheon was announced. The guests completely filled the spacious vestry.

Mrs. Wright opened the afternoon session with a finely rendered organ solo, followed by the "devotional service," led by Rev. Dr. George S. Chadbourn, pastor of Belmont Church. The leader read the 25th chapter of Matthew and offered prayer, making the service brief and helpful.

Mrs. Hale Jacobs, Mrs. F. S. Snyder and Mr. Treadwell sang beautifully the trio, "Father, Lend us Thy Hand." Mrs. Ladner, of Everett, made a bright plea for generous contributions, and the collection was taken. Mrs. F. A. Patterson, as chairman of the committee on the petition, reported its progress in the South and West. The objection to receiving and acting upon the petition made by the last General Conference was that it was sectional, not national. This has been overcome. Three thousand copies have been distributed, and two thousand more will be, to presiding elders all over the United States. Many in the West have written and requested more copies and have signified their willingness to receive the president of the Ladies' Aid Society as a member of the quarterly conference, and encourage the Society to seek and obtain due recognition as a valuable working force in the church. One presiding elder said that in his district the churches could not keep open if it were not for the efforts of the Ladies' Aid Societies. The suggestion was made that a portion of the time of the monthly meeting, perhaps half an hour, should be devoted to a bright paper on some helpful and interesting topic, introducing a little of the literary club atmosphere to the busy housekeepers.

Mrs. Weiden, of Melrose, reported for the "Deaconess Aid Society," outlining what had been accomplished, describing the successful January dinner (from which \$178.74 was realized), and urging all the women present to interest themselves in the work; announcing that meetings were held on the first Tuesday of every month at 2:30 P. M. in the Committee Room, 36 Brimfield St., to which all were wel-

come; and also that a "Fair" would be held in Horticultural Hall from Oct. 20-31, for the success of which the prayers and efforts of all were requested.

The president, Mrs. M. W. Mann, then introduced Rev. E. H. Hughes, pastor of Malden Centre Church. After a witty preface, he emphasized the thought that the power and purpose of the Ladies' Aid Society is service. When a man thinks of what the human race has done for him, he will find that more has been done than he can ever repay. Each generation renders its service to the world. It owes it. When this feeling surges within us, we can better realize the fatherhood of God and the brotherhood of man. Our attitude toward humanity for too long a time has been that it, like cobblestones, was too numerous to be valuable. The universal brotherhood must be more deeply felt in the churches and the world. This is the religion which Jesus Christ taught—the brotherhood of man. We are all the children of a common Father. We are our brother's keeper. Cain's first question, when God asked for Abel, "Am I my brother's keeper?" answered itself. He was. "Whoever would be greatest among you, let him be your servant." To serve much is the greatest joy. Burdens borne are a positive shield from temptation. The beautiful legend of St. Christopher illustrates this. Unless the individual will serve his race he warps and dies morally and spiritually. Two pools of water were side by side on a mountain-top. One pool said that it would stay where it was and enjoy the surrounding beauties. The other pool tried to find an outlet and started down the mountain. On its way it joined a little creek and helped the grass to grow greener. It joined with other little streams and entered the river, helping the great mills to work, and at last it passed on and on until it reached and mingled with the Gulf of Mexico. There, the warm sun gathered it up into the clouds, and it was carried back to the mountain. A fierce storm poured it into its old bed. It looked at the other pool, which had remained where it was, and found that, instead of a thing of beauty, it was covered with scum and the receptacle and home for lizards and unsightly things. It found that it was better to go forth and help the world, and once more began its journey down the mountain-side. Service is not sacrifice, but the avenue through which the soul gains its deepest realization of the larger life.

Mrs. J. W. Saxe, of Medford, chairman of the nominating committee, then presented the names of the nominees for the coming year. It was voted to accept them as presented, and the secretary was instructed to cast one ballot for the entire list. This was done. The retiring president, Mrs. M. W. Mann, of West Medford, then introduced the following incoming officers to the Union: President, Mrs. Rufus Flanders, 39 Auburn St., Brookline; vice-president, Mrs. George L. Bray, 19 Union St., Lynn; recording secretary, Miss Lilla E. Kelley, 100 Hutchings St., Roxbury; corresponding secretary and treasurer, Mrs. G. W. Moore, 14 Coolidge St., Brookline; advisory board, Mrs. Matthew Robson, 125 Federal St., Salem, Mrs. H. F. Beckley, 241 Morrison St., West Somerville, Mrs. H. E. Noble, 35 Lebanon St., Malden.

A hearty vote of thanks was extended to the retiring officers; to those who had assisted in the program; and to the hostesses of the day who had so generously and delightfully entertained the Union. It was with deep regret that Mrs. Mann's decision to retire from the presidential chair was accepted. From the beginning she has been a loyal friend and servant of the Union, always aiming to make it broad in sentiment and useful to the church at large. In all of these things she has been ably assisted by Mrs. A. C. Rich, of West Medford, the retiring corresponding secretary. Mrs. J. W. Saxe, of Medford, made the motion to adjourn, and Rev. E. H. Hughes pronounced the benediction.

This was the seventeenth regular and the eighth annual meeting. In March, 1905, the Union was organized in Union Square Church, Somerville, with an attendance of 50 and 15 churches represented. In March, 1908, 53 churches reported, 4 joined, and the attendance numbered 500. In enlarging their borders and aiding the Deaconess Hospital, in raising money for home needs and canceling mortgages, in calling upon the sick and afflicted and ministering to them, the Ladies' Aid Societies have demonstrated that they are still working and growing, praying and overcoming, and accomplishing much for the Master in this world.

LILLA E. KELLEY, Secretary.

W. H. M. S. Notes

— The April number of *Woman's Home Missions* contains much fresh information concerning the work of the Woman's Home Missionary Society on the Pacific Coast, in Porto Rico, and in Hawaii. A sample copy will be sent on application to Miss Mary Belle Evans, 150 Fifth Ave., New York.

— The dates set for the twenty-second annual meeting of the Board of Managers of the W. H. M. S. will probably be from Oct. 23 to Nov. 4. The meeting will be held this year in Chattanooga, Tenn.

— The annual Self-Denial Prayer Service of the Cincinnati District, W. H. M. S., was held in Cincinnati, Feb. 26. A large company was present, Mrs. W. P. Thirkfield, district president, in charge. There were many self-denial gifts, including one of \$100 from Mrs. I. D. Jones, in memory of her father and mother.

— The Pittsburg Deaconess Home, under the faithful care of Miss Boswell and six excellent workers, gives proof, if any were needed, of the practical nature of this work in its latest report. The large number of calls made, reaching up into the thousands, the work done at the railroad station, the garments and papers distributed, etc., all go to show the wisdom of "doing good according to a plan."

— The Japanese committee in San Francisco, Cal., finding that its work was too great to be confined to the little Home, has moved into a larger house at 1420 Pine St., San Francisco. The missionary, Miss Lena H. Gray, has won the confidence of the Japanese people, and is a welcome visitor in many homes. She visits the sick, helps the needy, gives aid and advice to young Japanese women, and in some instances secures their return to Japan. Her work is greatly appreciated, not only by the committee, but by the objects of her care.

— The work for Japanese women and children in Honolulu is also under the care of this committee. Miss Biols and Mrs. Tomimori are the excellent missionaries. The greatest need here is a building to be used as a home and school for Japanese women and children. Thus far nearly \$1,300 has been pledged, but the committee is not willing to make a beginning with less than \$2,500 in hand. The prospective Home will be called the "Susannah Wesley Home."

— The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its fifth annual meeting in Atlanta, Ga., April 17 to 23. This is a most flourishing society, and is making rapid advance in all its lines of work. The deaconess arm of the service has been recently added, and in the autumn a department for the training of deaconesses will be introduced into the Scarritt Bible and Training School, Kansas City, Kansas, under the special care of Miss Mabel K. Howell, who is a graduate of Cornell, with six years' experience as a teacher. She has completed a course in sociology in the University of Chicago, and is now studying social problems and methods in New York city.

— The increased cost of living in nearly all parts of our country is telling heavily upon the Home schools under the care of the W. H. M. S. Housekeepers will appreciate the fact that it is quite impossible to live with the same expenditure as formerly, and they will readily understand that the caretakers in these Homes are much embarrassed by the increase in expenses; but the embarrassment will not stop with them. The Society will undoubtedly be confronted by a debt unless the auxiliaries and friends who contribute to scholarship funds will take it upon their hearts and consciences to make some addition to the usual amount contributed for the support of a student.

A New Face

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THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson IV

SUNDAY, APRIL 26, 1903.

ACTS 21: 9-12.

PAUL'S JOURNEY TO JERUSALEM

I Preliminary

1. GOLDEN TEXT: *The will of the Lord be done.* — Acts 21: 14.

2. DATE: A. D. 57, May 1 to May 27.

3. HOME READINGS: *Monday* — Acts 21: 1-12. *Tuesday* — Acts 21: 13-19. *Wednesday* — Acts 6: 1-7. *Thursday* — Mark 8: 31-33. *Friday* — Rom. 8: 31-39. *Saturday* — Isa. 51: 9-16. *Sunday* — 2 Tim. 1: 1-12.

II Introductory

Having parted with the Ephesian elders, Paul and his companions proceeded on their voyage southward. The wind was fair, and the ship easily reached the island of Cos the same night and anchored. The next day the travelers rounded the promontory of Cnidus and reached sunny Rhodes, gazing, perhaps, as they came to anchor, at the legs of the prostrate Colossus which still stood on their pedestals. On the day following, steering eastward, the Lycian Patara was reached, and here they were so fortunate as to find a ship just starting for Tyre direct, which they at once boarded. A run of from three to four days, sighting the snowy peaks of Cyprus on their way, brought them to the old Phœnician capital, and here Paul was refreshed by finding disciples whose hospitality he enjoyed for seven days. Among their number were certain ones possessed of prophetic gifts, who, with a revelation of the danger in store for Paul at his journey's end, "said to him through the Spirit that he should not go to Jerusalem." These words are not to be interpreted as a divine prohibition, or as conflicting with that spiritual guidance under which the apostle was acting, but simply as premonitory, and of the same character as other warnings which were announced to him at different stages of the journey. An affectionate and prayerful leave-taking on the beach, to which he was accompanied, not merely by the brethren, but by their wives and children also, ended his stay at Tyre; and, after a stop of a single day with the disciples at Ptolemais, Paul and his companions, abandoning ship, proceeded by land along the plain of Sharon to Caesarea. Here they received a glad welcome from Philip the Evangelist and his four inspired daughters, and tarried with them until just before Pentecost. Here was given to Paul a final and most impressive monition of his impending danger. The prophet Agabus came down from Judea, and, following the symbolic method of the ancient seers, took Paul's girdle and bound therewith his own hands and feet. Then he broke the silence, in which this significant act had been witnessed, with the solemn announcement from the Holy Ghost that thus the owner of that girdle should be bound by the Jews at Jerusalem and delivered over to the Romans. They remembered how the Master had been so delivered up, and, terrified at this special warning, Paul's companions gathered around him with entreaties that he should not expose himself

to this dreadful peril. Philip and his daughters, and the company present, undoubtedly added their pleadings of dissuasion. The apostle was deeply moved, but his purpose and courage were unshaken. He begged them not to break his heart with their tearful remonstrances. He was ready not simply to be bound, but to die at Jerusalem for the Lord's sake, if necessary. They refrained from further urging.

III Expository

3. When we had discovered Cyprus (R. V., "when we had come in sight of Cyprus"). — They would naturally lay their course so as to sight the snowy peaks in the southwest of the island, and leave them on the port hand. Syria — the Roman province of which Phœnicia and Palestine formed a part. Tyre — the famous, but then much decayed, capital of old Phœnicia. Antioch and Caesarea had outstripped it in maritime importance. "The memories of Elymas the sorcerer and Sergius Paulus (Acts 13: 4-12) no doubt came swelling up in Paul's mind as he passed by Cyprus, and also of his own friend Barnabas, whose home had been on the island" (Revision Commentary).

4. And finding (R. V., "having found") disciples — who, from the Greek term used, had to be sought out, and were probably few in number. Philip the Evangelist may have preached in Tyre and founded a church, or it may have been started by those who were scattered abroad "as far as Phœnicia," in the persecution which followed Stephen's martyrdom (Acts 11: 19). Tarried there seven days — as at Troas, and afterward at Puteoli. It has been conjectured that a desire to pass Sunday with the brethren and partake of the sacrament with them caused Paul to make a week's tarry in these places. Said to Paul through the Spirit. — Premonitions were divinely given them of the danger which awaited Paul in going to the Holy City. That he should not go up to (R. V., "set foot in") Jerusalem. — It seems to have been a divinely-arranged trial for Paul's faith that these warnings should meet him at every important step in his journey.

The Spirit had testified to them that a fate full of suffering awaited Paul in Jerusalem; and this, in their loving, zealous care they took as a valid warning to him not to go to Jerusalem. But Paul himself was more fully and correctly aware of the will of the Spirit; he was certain, in spite of the bonds and sufferings which the Spirit made known to him from city to city that he must go to Jerusalem (Meyer).

5, 6. With wives and children — the first distinct mention, according to Baumgarten, of children, in alluding to a Christian church. Paul must have made a deep impression upon the Tyrian disciples in that brief week, to have been thus attended on his departure. Kneeling down on the shore and prayed (R. V., "kneeling down on the beach, we prayed"). — This prayerful and tender parting occurred probably not far from the gangway of the departing ship. We took ship (R. V., "went on board the ship") — the same ship, probably, on which he had come to Tyre.

7-9. Finished our course — R. V., "finished the voyage." Ptolemais — about thirty miles south of Tyre, the ancient Acco, the modern Acre. The name Ptolemais was given to it by Ptolemy Soter, who rebuilt the city after the partition of the Macedonian Empire (the third century B. C.). Paul's sea voyage ended here; the journey to Caesarea was made by land. Saluted the brethren. — Even Ptolemais had its little church, though there is no record of its founding. The next day —

R. V., "on the morrow." We that were of Paul's company. — The R. V. omits all but "we." Caesarea — the Roman capital of Palestine, built by Herod the Great in honor of Cæsar Augustus. Philip the evangelist — set apart at the same time with Stephen when "the Seven" were chosen (Acts 6: 5); the evangelizer of Samaria; the agent in the baptism and conversion of the Ethiopian treasurer; and the preacher of the glad tidings in many of the Phœnician cities, about twenty years before this time. Four daughters, virgins, which did prophesy — a mere incident, independent of the history, but illustrating the godliness of Philip's family, and also the fulfillment of Joel's prophecy: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy," etc. These daughters were not nuns, or vowed celibates — simply unmarried.

The word "evangelist," which comes from the same Greek word meaning "Gospel," means "a herald of good tidings." In Eph. 4: 11 the evangelists are enumerated side by side with apostles, prophets, pastors, etc. Their functions did not consist in the execution of apostolic duties, or in the oversight of churches, but in preaching the Gospel. They were not a distinct order of church officials. Deacons, presbyters and apostles might all exercise evangelistic functions (Revision Commentary).

10, 11. Tarried there many days — better, "some days." He had still about nine days before Pentecost in which to reach Jerusalem, and the journey thither of seventy-five miles could be easily made in two or three days. A certain prophet . . . Agabus — the prophet who predicted the famine in the days of Claudius Cæsar (Acts 11: 28). Taking Paul's girdle — the waist sash, or cord, which confined the garment in walking or other exercise. Bound his own feet and hands — a dramatic action, prophetic of what awaited Paul. Thus far the prophecy had been indefinite — "perils;" now it becomes specific. So shall the Jews bind, etc. — See verse 33. The Jews did not themselves bind Paul, but he was "bound with two chains" as one of the means of quieting the tumult, and he would not have been so bound but for Jewish hostility; they were, therefore, practically the agents in the transaction. Deliver him . . . Gentiles — Romans.

We have many instances in the Old Testa-

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ment of similar symbolical prophecies: as the horns of iron of Zedekiah (1 Kings 22:11); the walking naked and barefoot of Isaiah (Isa. 20:2, 3); the marred linen girdle of Jeremiah (Jer. 13:4-9); the iron pan of Ezekiel (Ezek. 4:3), etc. (Revision Commentary).

12 14. Besought him not to go — the dissuasion of Christian affection. So Peter attempted to dissuade his Lord (Matt. 16:22). What mean ye to weep and to break mine heart (R. V., "What do ye, weeping and breaking my heart")? — the tender remonstrance of a tender but sensitive spirit. Ready . . . die . . . for Jesus. — Says Whedon: "They saw the danger and the death; he saw also the duty. — Had they seen, even for themselves, the same duty and the same cause, doubtless they too, like him, would have moved on to danger and to death; for it is a company of rare spirits who are here clustered around this holy apostle." The will of the Lord be done — not the fatalism which says, "What is to be will be," but the blessed resignation and submission which the Lord's Prayer inculcates.

IV Inferential

1. Self-devotion chooses a straight course, swerving neither to the right nor to the left.
2. Danger is not to be considered when Duty points the way.
3. The pleadings of affection must not stifle the convictions of duty.
4. Christians naturally seek the hospitality of Christians.
5. How rare to find today in our families inspired maidens — "virgins which do prophesy."
6. Even the highest apostle must be tried as to his faith and courage.
7. God's will, though sometimes painful, is always right.

V Illustrative

1. The King of France offered the Prince de Condé his choice of three things — to go to mass, or to die, or to be imprisoned for life. The answer was: "With regard to the first, I am fully determined never to go to mass; as to the other two, I am so perfectly indifferent that I leave the choice to your Majesty." It was a similar courage which sustained the apostles in undertaking to preach the religion of the crucified Jesus, in opposition to a splendid mythology which had been cherished for ages. And it was this courage which enabled the Apostle Paul to brave the dangers which were before him, and to say, "For I am ready," etc. (Biblical Museum).

2. These were the last happy days of freedom which for a long time Paul was destined to spend. God graciously refreshed his spirit by this brief interval of delightful intercourse and rest. For at Caesarea they were the guests of one who must have been bound to Paul by many ties of the deepest sympathy — Philip the Evangelist. A Hellenist like himself, and a liberal Hellenist, Philip had been the first to show the large sympathy and clear insight without which Paul's own work would have been impossible. It was Philip who had evangelized the hated Samaritans. It was Philip who had had the courage to baptize the Ethiopian eunuch. The lots of these two noble workers had been closely intertwined. It was the furious persecution of Saul the Pharisee which had scattered the church of Jerusalem, and thus rendered useless the organization of the seven deacons. It was in flight from that persecution that the career of Philip had been changed. On the other hand, that new career had initiated the very line of conduct which was to occupy the life of Paul the apostle. As Paul and Philip talked together in those

few precious hours there must have come to their minds many a touching reminiscence of the days when the light of heaven, which had once shone on the face of Stephen upturned to heaven in the agony of martyrdom, had also flashed in burning apocalypse on the face of a young man whose name was Saul (Farrar).

Self-Important Ignorance

THERE is only one thing that I dread more than self-important learning, and that is self-important ignorance. I dread the minister to whom preaching is easy. I hate, with religious and even holy hatred, the sermons that are shaken out of the coat sleeve on a Saturday night. We do not want such men in the ministry of the Gospel. Preaching should be a shedding of blood. Preaching is not a trick in plans, in cunning outlines, in shapely sculpture. There is a cant phrase now in vogue which I dislike. We say of such and such a man, "He is the greatest sermon-builder in the modern pulpit." Preaching is not sermon-building, it is sermon-growing; it is the eloquence of a redeemed and grateful soul; it is the glow and the radiance of a wise exposition confirmed by a holy and satisfying experience. Never regard the Gospel as "simple" in the sense of being shallow; rather be overcome and prostrated as by "a light above the brightness of the sun," a baptism of glory at the Damascus gate of the pulpit. Never preach in haste. Study much, not to make the sermon obscure, but to make it as clear as crystal, and when you have done your very best always remember that you have not yet penetrated to "the secret place of the tabernacles of the Most High," and that far beyond all star-routes and orbits immeasurable, and all shadows "dark with excess of light," there is a mystic path infinitely brighter than the Milky Way, which the vulture's eye of the sublimest power and genius hath not seen. I say again, therefore, that we do not want the help of men who boast of their ignorance and offer their crude vulgarities as a sacrifice unto the Lord. — JOSEPH PARKER, from the last address he ever wrote.

A Heroic Bishop

IN a small hired house in Tokyo lives Bishop Schereschewsky. Nineteen years ago he was rendered helpless by an affliction largely produced by excessive work and resigned his see, but not his toll. With his paralyzed body he could no longer go about the work of evangelization, but he could at least sit in a chair and work for China by translating the entire Bible, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy, in his struggle against pain and helplessness, that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters upon a typewriter, though he could use only one finger of each hand and needed eight years to complete the task. — Dr. G. P. Eckman.

The custom of giving something to the church in memory of a departed relative has long been in vogue. Usually the gift takes the form of a window or some article of church furniture. Of late years, however, a great many memorial gifts have been Individual Communion Services. These are usually of heavy silver plate, and each tray is engraved about the rim with a suitable inscription to the memory of the person in whose name it is given.

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OUR BOOK TABLE

The Poets of Transcendentalism. An Anthology. Edited by George Willis Cooke. With an Introductory Essay and Biographical Notes. Houghton, Mifflin & Co.: Boston and New York. Price, \$2 net.

This book comprises selections from forty-two American authors who wrote, for the most part, in the earlier half of the last century, and were either the recognized leaders of that extraordinary development known as Transcendentalism, or more or less in sympathy with it. To one unfamiliar with its phase of thought this choice collection, containing many gems not generally known, would serve as an excellent interpretation. For in these poems the various writers endeavored to enshrine their sincere conviction of individual freedom and worth, and their belief in a spiritual insight which sees God and receives direct revelations from Him. As a reactionary movement Transcendentalism was much derided by Orthodox writers; but as time goes on, not only is it seen to have stimulated some of our most enduring literature, but also to have been the seed of much that passes today under the name of the New Thought. The germ of this later phase may be found in Emerson's well-known essay on "The Over Soul." We have not space in this brief notice to catalogue the authors represented in this Anthology; it must suffice that we mention such names as Emerson, Lowell, Thoreau, Alcott, Margaret Fuller, C. P. Cranch, William Ellery Channing, Jones Very, C. A. Dana, Theodore Parker, and Julia Ward Howe, to give an idea of the quality of the work. The book is handsomely printed. The opening essay by Editor Cooke and the biographical notices greatly enhance its value.

Our Lord and Master. By Jesse Bowman Young. Jennings & Pye: Cincinnati. Price, 25 cents.

Dr. Young presents a strong argument in favor of the Deity of Jesus without making the customary appeal to prophecies or miracles. He bases it upon His supreme station as a moral Teacher and Guide, and His matchless perfection as a Man. On the first point he says: "He is recognized on all sides as the supreme ethical teacher of the ages. More and more the moralities, the laws and the institutions of the world are being built upon the foundations which He laid. . . . It would be easy to show that many skeptics, who deny His divinity, are quick to acknowledge this fact." On the second point he says: "Jesus Christ stands before the world as its only perfect model of character. In this respect He has no parallel. He is taken by all critics and students of all shades of belief and unbelief as the perfect Man, the exemplar of all human grace and perfections." In succeeding chapters the author discusses the claims that Jesus made respecting Himself, His identity with God, His relationship with man, and reaches the very reasonable conclusion that He is entitled to worship and obedience as Divine.

The Bible and Modern Criticism. By Sir Robert Anderson. Preface by Rt. Rev. Handley C. G. Moule, D. D., Lord Bishop of Durham. Fleming H. Revell Co.: New York and Chicago.

A vigorous but not bitter attack is made upon the positions and arguments of the destructive critics. The author was for many years a judge in a criminal court in London, and has had extensive experience in the sifting of testimony. He has also been a lifelong and critical student of the Scriptures. Feeling that the higher critics of the destructive school were undermining the popular confidence in a divine revelation, he has entered the arena as a defender of the faith. His style is keen and pungent. While defending the Bible from the rationalists, he makes full allowance for any constructive criticism that may be needed.

There is no quibbling over verbal inspiration. He argues for the fact of inspiration regardless of the precise method. On this point he says: "We do not reject the ascertained results of true criticism. Our protest is against the assumptions of a criticism which is unsound in principle, and which is carried on by unsound methods. We are prepared as Christian men to receive and welcome the fullest light of the new learning." His way of discussing the knotty problems of revelation will surprise, gratify and encourage all whose faith has been weakened by the prevalent destructive criticism of the times.

Whence Cometh Help. An Aid to Home and Individual Devotions. Prepared by John Wright Buckingham. Pilgrim Press: Boston and Chicago.

We have here a collection of Scriptural selections and prayers designed principally for use at family devotions. They have been prepared expressly with a view to the urgent necessity of brevity, because in many instances the choice lies between a brief service and none at all. The table of contents includes: "The Lord's Prayer," "A General Confession," "A Service for Each Day of the Month," "A Prayer for Loved Ones," "A Family Prayer," "Services for Special Days—Lord's Day, Christmas," etc., "Children's Prayers," "Grace before Meat," "A General Thanksgiving."

A Virginia Girl in the Civil War. Collected and Edited by Myrta Lockett Avery. D. Appleton & Co.: New York. Price, \$1.25 net.

This is one of the most readable books of the kind that we have ever seen. As the editor says in the brief preface: "Memoirs and journals written not because of their historical or political significance, but because they are to the writer the natural expression of what life has meant to him in the moment of living, have a value entirely apart from literary quality. They bring us close to the human soul—the human soul in undress." And we do indeed see into the soul of the pretty, lovable Southern girl, who, married at seventeen, parts from her soldier husband in a few months at the beginning of the war. When there is no active fighting she follows him about from camp to camp, bearing many hardships uncomplainingly, nursing the wounded, and through it all keeping up a brave cheerfulness and making the most of any ludicrous incident. Near the close of the war she goes to Richmond with her mother and sister, and the condition of formerly wealthy families, who were reduced to living sometimes in one room, even cooking and eating there, is vividly depicted. The book is entirely without bitterness or sectional prejudice, as the young wife before her marriage had many friends among Northern people, and when she runs the blockade and goes to Baltimore to get her husband a new uniform, some of the Northern officers are among her warmest friends. This book, placed in the hands of women generally, would prove a good antidote against a war fever, as it pictures truthfully and frankly the suffering, both mental and physical, imposed upon women by war.

Magazines

—In the *Methodist Magazine and Review* for April the Wesley bicentenary receives prominent treatment in a brilliant article by the late Dean Farrar, and a careful study by the editor on "The Beginnings of Methodism;" also a strongly-written story of the days of Wesley, by Miss M. E. Braddon. Quite an Eastern flavor is given the number by pictures and poems. (William Briggs: Toronto.)

—The *Forum* for April-June is a full number containing several noteworthy papers. "American Politics," by Henry Litchfield West, is very comprehensively covered, as is the next article on "Foreign Affairs," by A.

Maurice Low. There are important contributions on "Music," "Educational Outlook," and "The Scope of a Permanent Tariff Commission." (Forum Publishing Co.: New York.)

—Among the noteworthy special articles in the *Atlantic Monthly* for April are: "The Function of the Stock Exchange," Charles A. Conant; "Emerson's Correspondence with Herman Grimm," Frederick W. Hollis; "The Foe of Compromise," William Garrott Brown; "The Honorable Points of Ignorance," S. M. Crothers; "In Old Brittany," Anna Seaton Schmidt; "Horace E. Scudder: An Appreciation," Alexander V. G. Allen; "The Social Unrest," John H. Gray. There are stories by R. E. Young, Virginia Yeaman Remnitz, and Belne Lay, poems by Henry Van Dyke, Francis Sterne Palmer, R. W. Glider, and W. Wilfred Campbell; and additional chapters of Arthur Sherburne Hardy's novel, "His Daughter First." (Houghton, Mifflin & Co.: Boston.)

—"Whence Come Our Immigrants?" by Major W. Evans Gordon, M. P., is the very timely opening paper in the *World's Work* for April. It is an investigation of that part of Russia from which a large number of people come to the United States. Albert Bigelow Paine tells about "The Flat Dwellers of a Great City." Chalmers Roberts describes "Lloyds," the great marine insurance company, and Edwin G. Dexter writes on "What Is the Best College?" "The Coming of the Automobile" is discussed by Henry Norman, M. P., who predicts that the motor age will follow the railway age and bring about a revival of country life infinitely beyond that of the old coaching days. Dr. Edmund M. Mills tells how the Methodists raised "Twenty Millions for Practical Church Work." W. S. Harwood furnishes a very readable article on "Growing American Lemons," which is fully illustrated from photographs taken by the author. Other articles are: "How a Great Free Lecture System Works," by George Hies; "George Bruce Cortelyou," by David S. Barry; "Confessions of a Foreign Newspaper Correspondent," by Wolf von Schierbrand; and "John Fiske as a Popular Historian," by H. Morse Stephens. (Doubleday, Page & Co.: New York.)

—In "Famous Novels and their Contemporary Critics," in the April number of the *Bookman*, Arthur Bartlett Maurice discusses "Martin Chuzzlewit" and "American Notes," together with a "Tale of Two Cities," by Charles Dickens. G. K. Chesterton appears with an

Wise Husband

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"I am convinced that the chief cause of my ill health was improper food that neither digested nor nourished. Since I have been fed right I feel right." Name furnished by Postum Co., Battle Creek, Mich.

Illustrated sketch of "Thackeray," and Frederic Taber Cooper furnishes "Ouida—An Estimate." Reviews of five books of the moment are given. They are: "The Woman who Toils," by Grace Isabel Colbron; Mr. Linn's "The Chameleon," by H. T. P.; Egerton Castle's "The Star Dreamer," by Herman Knickerbocker Viele; Mr. William's "The Captain," by Edward Clark Marsh; and Miss Thurston's "The Circle," by Eleanor Booth Simmons. (Dodd, Mead & Co.: New York.)

— It is merely necessary to give a few of the titles and names of authors to indicate the desirable character of the *Critic* for April. In the list we note: "Life Outdoors and Its Effect upon Literature," Mabel Osgood Wright; "The Confessions of St. Augustine and Rousseau," Joseph McCabe; "A Prophecy of Russia," Walter Littlefield; "Advertisement of Anonymity," Olivia Howard Dunbar; "The Comic View," Benjamin de Casseres. "Heart-to-Heart Talks with Authors," by Carolyn Wells, is a delightfully original way of "reviewing books." It is a wide departure from the conventional methods, and is, therefore, sure to be read. (G. P. Putnam's Sons: New York.)

— The *International Journal of Ethics* for April deals largely with religious topics, as in "The Religious Training of Children by Agnostics;" "What should be the Attitude of Teachers of Philosophy towards Religion?" or "Christianity and the Natural Virtues." There are several other critical papers, besides the usually excellent section of "Book Reviews." (*International Journal of Ethics*: 1305 Arch St., Philadelphia.)

— In addition to its usual varied and choice selections, *Current Literature* for April contains a noteworthy collection of special articles. Among them are: "Submarine Torpedo Boats," Laurence Spear, naval constructor, U. S. N.; "Some Old French Chateaux," Clara Crawford Perkins; "The Courtship of Mr. Stubbs," Alice Hegan Rice; "The Art of John Singer Sargent," Charles H. Caffin; "The Lost Art of Reading," Gerald Stanley Lee; "The True Captain Kidd," John D. Champlin, Jr.; "Before Homer: Sea Power and the Odyssey," W. M. Fullerton; "The Child Widows of India," Margaret B. Denning. (Current Literature Publishing Co.: New York.)

— Although the *North American Review* for April contains many contributions by specialists on a variety of topics, yet it is natural to suppose that most readers, like the writer, will first see what Mark Twain has to say on "Mrs. Eddy in Error." This unique critic of Mrs. Eddy treats her with all the frankness which the subject demands. He says of her, in referring to her pretensions, "She is the only absolute sovereign in all Christendom," and "she is as fond of self-deification as I am of pie." Hamilton W. Mabie has a characteristically fine review of "The Work of Mrs. Humphry Ward." Dr. Gilbert Reid writes of "The Unsatisfactory Outcome of the Chinese Negotiations," and Erastus Wiman of "Canada's Growing Commercial Importance." (Franklin Square, New York.)

— The leading features of the *Chautauquan* for April are: "The Lion and the Bear in the Far East," by Frederick Austin Ogg; "The Capital of All the Russias," Edmund Noble; "Qualities of Style," Benjamin A. Heydrick; "Civic Progress," Max West; "More Beauty for All," Caroline L. Hunt; "Early Birds and Plant Colonies," Alice G. McCloskey; "The Production of Industrial Art in America" (II), by Rho Fisk Zuehl; "Old Flemish and Dutch School [of painting] in the United States," N. Hudson Moore. (Chautauqua Press: Springfield, O.)

— The special features of the *American Monthly Review of Reviews* for April are illus-

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— "Being Interesting in the Pulpit," by Rev. Frank Hugh Foster, D. D., is one of the specially striking papers in the *Homiletic Review* for April. "What the Bible Teaches Concerning the Flood," by Dr. George Frederick Wright, is also pertinent. Dr. David Gregg, who is still doing very acceptable work with his

pen, furnishes a timely sermon on "Some Requisites for Effectiveness in Doing Personal Work." Other representative sermons are: "Common Ethical Illusions Concerning Gambling," by Albert J. Lyman, D. D.; and "The All-Pervasive Influence of Christ in this Generation," by Rev. Charles Stelzle. There is also much interesting reading in the other departments. (Funk & Wagnalls Co.: New York and London.)

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W. F. M. S.

The second quarterly meeting of the New England Branch was held in the Methodist Episcopal Church, Allston, Wednesday, April 1. The morning was devoted to the quarterly reports of secretaries and treasurer. These reports are always full of interest, as they bring us in closest touch with the work and the workers.

The hour set apart for luncheon and sociability was well improved. The entertaining auxiliary was on the alert to show every courtesy and to make us feel that a cordial welcome was extended to all. The special committee on periodicals was busy during the noon hour and secured a goodly number of new subscribers to the *Missionary Friend*. The literature table with its tempting array of books and pamphlets received its full share of attention during the day.

At the afternoon session the first speaker was Mrs. Silas Peirce, who presented an interesting paper on "Impressions of our Work in Rome," emphasizing especially the marvelous growth of Crandor Hall. This work, which started with only a handful of pupils, now numbers over two hundred, and is destined some day to be the only Woman's College in Italy.

Following a solo by Miss Miller, of Allston, came an "Overheard Conversation," in which the Misses Hodgkins, Butler, Holt and Northup discussed the hopeful signs of the times in regard to missionary work, and suggested new lines of activity which would broaden and deepen our usefulness as a society.

Miss Anna V. Bing, of Japan, was the last speaker. She expressed her delight at being once more in Boston, where she had spent so many happy days. Her work in Sapporo, the capital city of Hokkaido, was explained and the audience listened with closest attention.

A very pleasant feature of the day was the raising of ten dollars to make the infant daughter of Rev. and Mrs. J. E. Waterhouse, who had recently come to the parsonage, a life member of the Little Light Bearers' Society. Doubtless the little lady will express her appreciation of this honor in the years to come. Mrs. L. F. Harrison presented suitable resolutions, expressing hearty thanks to all who had helped to make the day so delightful and uplifting. The meeting closed with the singing of the doxology and the Mizpah benediction.

ANNIE W. PHINNEY.

THE CONFERENCES

MAINE CONFERENCE

Portland District

West Kennebunk. — Rev. Elihu Snow has very acceptably supplied this church the greater part of the year. Congregations are large and finances well in hand. Benevolent collections are in advance of previous years. So earnest is the desire for the pastor's return that citizens of the town have pledged enough to increase the salary over \$300.

Kennebunk. — The work of this church has been hindered by epidemics and removals, and yet every department has prospered. Pastor and presiding elder have been paid promptly and every bill met. Congregations average over one hundred, including in the estimate the many stormy Sabbaths. Nearly \$200 are in the bank for church repairs. The desire for Rev. G. F. Millward's return is unanimous.

Kennebunkport and Cape Porpoise. — At the time of the fourth quarterly conference union revival services were being held, with the assistance of Evangelists Taylor and Hatch. The work being done is excellent and the results encouraging. The quarterly conference was followed by a farewell reception to the presiding elder. Speeches were made by the resident pastors and the evangelists, and by Jos. Fairfield of the official board. A unanimous vote was passed for the return of Rev. I. A. Bean.

Peak's Island. — The new church was reopened on Tuesday afternoon, March 31. Bishop Andrews preached a very helpful sermon on the topic, "God is a Spirit." His visit and sermon were highly appreciated by the large audience. After an excellent supper served by the ladies of the church, the exercises of the evening were enjoyed. It was a reunion of former pastors, who treated the audience to historical

reminiscences. The speakers were Revs. Chas. Blackman, John Collins, F. W. Smith, W. S. Jones, C. F. Parsons, and L. H. Bean. A son of John Perry, a former pastor, sang a solo. Rev. L. H. Bean and wife also sang a duet. The pastor, Rev. H. A. Sherman, presided and gave some interesting historical data. The repairs have cost over \$4,000, and all bills are paid. The church has been practically rebuilt and a fine chapel added. New pews, carpets, windows, chandeliers, and a furnace are among the improvements. A beautiful memorial window was given by the heirs of a faithful member, Mrs. Eliza C. Jones. The church will be called the Brackett Memorial in honor of Henry M. Brackett, who left by will the larger part of the cost of improvements. The people of the island, who are not wealthy, have made great sacrifices to complete the work. The pastor deserves a large part of the credit for beginning, directing and completing this important enterprise. In addition he has secured all apportionments for the benevolences, and, better yet, has kept up the spiritual interests of the church. There is a general desire for his return another year. E. O. T.

Augusta District

Augusta. — Rev. H. E. Dunnack is closing his third year with great success and marked advance on all lines of church work. There has been a great deal of sickness in the city during the winter. Scarlet fever ran so high that the day and Sunday-schools had to be closed for a month, and this naturally affected the results of church work. But notwithstanding this drawback, much good has been accomplished in our church. The finances are well in hand and everything will be up to date, with a fine showing for benevolences, more money than ever before having been raised for the Preachers' Aid Society. A great pull has been made to bring Mr. Dunnack out of this church into others, but with no avail. A most hearty and unanimous invitation to remain another year will, we think, keep him in Augusta, where, we also think, he is much needed.

Hallowell. — A more united, happy and contented church it would be hard to find, and a church better satisfied with its pastor seems to us out of the question. The minister is Rev. Walter Canham. He and his family are in love with the people, and the people are in love with them, so for the third time they have cordially and unanimously invited him to be their pastor for another year. This church is very systematic, running affairs on business principles, and, consequently with no friction. To serve such a church is a delight for a pastor. The death of Judge Baker removes one of the old landmarks and pillars of the church, and also considerably reduces financial help, especially on the benevolences, for he was a great believer in them, particularly in the missionary cause; but a splendid showing will nevertheless be made in the benevolent objects.

North Augusta. — Rev. E. S. Cudworth is in demand here for another term. The present year is closing in good condition, financially and spiritually, and pastor and people think it is best to let well enough alone. Mrs. Cudworth has so far recovered from her recent severe illness as to be about the house, but she is unable to do much work as yet. It was our privilege to baptize the granddaughter, Glennis May Simpson, on a recent Sunday at the morning service.

Madison. — More than a passing notice ought to be given Rev. S. E. Leech, pastor of our church here. He intends to sever his relation with this charge at the coming Conference. When he came four years ago he found no parsonage, and had very hard work to obtain shelter anywhere in the growing village. At last he got his goods into a place and made a home for himself and family for the time being, but soon began to look about for some means with which to build a parsonage. This he accomplished in due time and then moved into it. In the closing of that first year the church was burned, but with a stout heart and a united people he sought means to erect a new edifice. The Methodist people of Madison now have a new church and a new parsonage, all built within the four years of Mr. Leech's ministry, and they are worth, the church, \$8,000, and the parsonage, \$1,800. He began work on \$600 and no parsonage, with a membership of 184, and no young people's societies. Now there is a salary of \$700 and rent, a net gain of 50 and 20 probationers, fifty per cent. gain in Sunday-school, a Home

Department, Epworth League, Junior League, Cradle Roll, children's class, and everything in first-rate condition. This year \$15 was secured for Jesse Lee Chair, \$41 for Twentieth Century Fund, and \$25 for Deaconess Hospital, Portland. During the time of building church and parsonage Mr. Leech did not neglect his flock in pastoral work, and no one was left under his care without attention, the sick cared for, the unconverted sought out and led to Christ if possible, and the dead buried. This pastor has been faithful to every trust.

Gardiner. — We chronicle the facts concerning this church with a degree of gladness as to the work accomplished the past year. Rev. William Cashmore has seen fourteen conversions and has every department of church work in good condition. There is a large and prosperous Sunday-school (with 100 in the Home Department), 88 in the Epworth League, 63 in the Junior League, and 84 on the Cradle Roll. Congregations are large day and evening, and the religious interest is good. All bills are paid to date, and the church is in a cheerful state of mind. Benevolences are well in hand, and a good figure for each will be reported at Conference. The pastor has a hearty invitation for another year, but he will sever his relation with this people at Conference, to the great regret of the church and community. He is already transferred to another Conference and stationed. We (with the church) are sorry for his leaving, and wish him Godspeed in his new field of labor.

Winthrop. — Rev. T. N. Kewley is closing his first year on this charge, and a unanimous invitation was given him at the fourth quarterly conference to return for another year. He and his wife are winning their way with this people. The church has had some prosperity, with sev-

QUIT AND EAT

Some Coffee Tales

Show a woman an easy, comfortable and healthful way to improve her complexion, and she is naturally interested.

Coffee is the one greatest enemy of fair women, for in most cases it directly affects the stomach, producing slight and sometimes great congestion of the liver, and therefore causing the bile to be absorbed into the system instead of going its natural way. The result is a sallow, muddy skin and a train of diseases of the different organs of the body, which, in all too many cases, develop into chronic diseases.

A lady, speaking of how coffee affected her, says: "I was very fond of coffee, but while drinking it was under the care of the doctor most of the time for liver trouble, and was compelled to take blue mass a great deal of the time. My complexion was bad, and I had a pain in my side steadily, probably in the liver."

"When I concluded to quit coffee and take Postum Food Coffee I had it made carefully, and from the very first cup we liked the taste of it better than any of the old coffee. In a short time the pain left my side, and my friends began to comment on the change in my complexion and general looks. I have never seen anything equal to the good I got from making this change."

"A young lawyer in Philadelphia, named —, whose life was almost a burden from indigestion and its train of evils, quit coffee some months ago, and began on Postum Food Coffee. He quickly recovered, and is now well, strong and cheerful, and naturally loud in his praises of Postum."

"Another friend, an old gentleman of seventy, named —, who for years suffered all one could suffer and live, from dyspepsia, and who sometimes for weeks could eat no bread or solid food, only a little weak gruel or milk, quit coffee upon my recommendation and took up Postum. He began to get better at once. Now he can eat rich pastry or whatever he likes, and is perfectly well." Names given by Postum Co., Battle Creek, Mich.

eral conversions. The Sunday-school has increased in numbers. The people are full of hope and good cheer. The year has been full of sickness here, and the scarcity of fuel has something to do with the results; but there are many encouraging features.

Wanted.—Three young men to take small country charges, where the salary is small, with plenty of hard work. C. A. S.

NEW HAMPSHIRE CONFERENCE

Concord District

The Final Trip.—It began at Benton. The day was very rainy. An open buggy, a small umbrella, a hard rain, a strong wind, and very muddy roads added to the luxury of the occasion. It was a week-day afternoon. Six people looked into the elder's face, to whom he preached and then held the quarterly conference. The outlook here is not specially encouraging. The people are scattered, and many of them have but little interest in the work. When we returned the rain had ceased, and the sun struggled through the clouds.

The evening service at *Swiftwater* increased the congregation by one. We preached, administered the communion, and held the quarterly conference. They ask for the pastor's return.

Saturday morning it still rained hard. A three-mile drive to Bath gave us a baptism of both water and mud. Soon it began to snow, and continued until after we had passed Warren Summit, when it was again rain. At Meredith took passage in a crowded stage for Moultonboro, ten miles away. The wind blew, and it grew cold. At 3.30 the members of the board met, and the business was soon transacted. The pastor expects to move, having so notified the board three months ago. Here is an excellent parsonage and church for some good man.

We were soon on the way to *Centre Sandwich*. The cold and uncomfortable night was not sufficient to keep the officials at home. There was a good attendance. Reports were very good. Rev. R. E. Thompson's work is yielding results. The missionary offering will exceed anything ever done in the history of this church. Of course they are desirous of his return and expect nothing else. The work at *East Sandwich* is only semi-Methodistic. While they are classed as a union church, they are contributing to the benevolences and fully interested in the work of the pastor. The town is being stirred on the no license question. A regular campaign has been inaugurated. The town is

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being covered with literature, mass meetings are being held, and doubtful people visited, and, in short, every effort is made to persuade men to vote "No" on May 12.

From here we go to *South Tamworth*, where on Monday, the 6th, we completed finally our work of visitation of the churches, after a term of six years on this district. Rev. W. S. Frye has been here three years, and they ask that he be returned for the fourth. He has done a good work. Quite a number have been converted, baptized, and added to the church.

Now the work is done! We cannot realize that the months have grown into so many years as they have. Time goes rapidly. We surrender a hopeful field to our successor, for whose success we shall earnestly pray. B.

NEW ENGLAND CONFERENCE

Boston District

Laurel St., Worcester.—The Worcester Telegram devotes nearly a column to the report of the farewell reception which Laurel St. Church gave to Rev. and Mrs. H. H. Paine. Mr. Paine was presented with a gold watch, the speech of presentation being made by Jonathan B. Cummings, chairman of the board of trustees. Mrs. Willard Whitman presented Mrs. Paine a bouquet and a purse of money from the church, and when she responded, another bouquet was presented her from Walter Cole and wife. When she had received that, she was presented a third, accompanied by a gift from the Junior Epworth League. Several addresses were made during the evening by Hon. A. S. Roe and others, all evincing the general and affectionate consideration of the people for the retiring pastor and wife.

Cambridge District

Newton Highlands.—Rev. T. W. Bishop, in the closing sermon of his five years' pastorate, the last Sunday evening before Conference, stated that during that time he had secured, mostly from personal friends, \$4,000 towards the church debt. The society has also received, in the same time, two legacies of \$500 each and a furnished parsonage, valued at over \$5,000, on a lot adjoining the church lot. The auditorium has also been thoroughly renovated.

Lynn District

Boston St., Lynn.—On Thursday, April 9, this church tendered Rev. Dr. and Mrs. F. C. Haddock a very heartfelt farewell. Dr. E. R. Thorndike and wife, Rev. Alonzo Sanderson and wife, and the retiring pastor and wife grasped the hands of many people in procession. Mr. John Donellan presided with astonishing felicity, introducing the ministers for remarks. There were decorations, flowers, ice cream and cakes. Dr. Haddock received a purse of \$125 in gold, having previously had a check for \$66—additional to the salary. It was a very pleasant occasion. W.

EAST MAINE CONFERENCE

Bucksport District

Invited Back.—Revs. S. L. Hanscom of Bar Harbor, J. P. Simonton of Ellsworth, J. D. McGraw of Surry, F. V. Stanley of Penobscot, J. W. Hatch of Winterport, and C. E. Peterson of Franklin, lately visited, have all been invited to remain another year.

Franklin.—Our church at Franklin has accomplished wonders in ten months. The most sanguine would not have believed it possible at the beginning of the year. On the church \$1,200 have been expended, and at Conference time only about \$100 will remain unpaid. While this work was going on a revival actually "broke out" at the Bay and several marked conversions have taken place.

Eastport.—God is blessing the efforts of Miss Nellie Thompson and our faithful pastor, Rev. F. D. Handy, in stirring Eastport, spiritually, as it has not been stirred for years. Talk about old-time revivals and "revival days going by!" Just as though the days would come when wrongs should not be made right; when people who had fallen down should not be lifted up; when sinners should not be "transformed by the renewing of their mind!"

Milbridge.—Here we called upon Mother Wallace (Mrs. Nancy A.), now shut in—a member of the Methodist Episcopal Church since the age of thirteen years. She is 90 at present, and converses, without hesitation, about things new and old, especially concerning the church. What a delight to visit and be inspired by the old saints of God still lingering among us!

Prospect Harbor.—The people here have their new chapel up and finished outside. It is a gem, and all are enthusiastic. Rev. Wallace Cutter is pastor.

Brewer will soon proceed to lay the foundation for a fine new church, and Rev. E. H. Boynton will have enough to do to keep him happy. Of course he is invited back, as is also Rev. Robert Sutcliffe of Bucksport. Prof. Cooper is a great help to this latter church, and the Epworth League has made marvelous increase in membership this year under his presidency. Miss Bertha Hayward has charge of the Junior League in Bucksport church.

East Maine Conference Seminary comes up with a round hundred students for the spring term. Prof. Carver, the new Greek teacher, is proving a valuable acquisition to the school. The musical department, under Miss Carey, is well to the front, and the commercial college,

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under Prof. E. A. Cooper, is hard to excel anywhere. Our parsonage homes are well represented in this school at the present time. Rev. S. O. Young, of Orrington Centre, furnishes three students; Rev. M. S. Preble, of Bucksport Centre, two; the presiding elder, two; J. H. Irvine, of Castine, L. L. Hanscom of Rockland, L. L. Harris of Pittston, J. F. Haley of Portland, T. S. Ross of Newport, B. W. Russell of Sullivan, and H. W. Norton of Dover, one each. Now we have too many other sons and daughters (of our ministers and their wives) grown tall enough to look their parents full in the face, with only a grammar school education, or even less, as bright and worthy as others; but our salaries are so meagre and the endowment of this most useful institution is so small! Oh, will not some one put some money where it will be a great blessing by increasing the endowment, or make me their banker by allowing me to help a few of these worthy young people to go on further in the line of education before they shall be too old to receive it?

Winterport.—We hear that Rev. J. W. Hatch has received a good class of probationers—the fruit, in part, of evangelistic services conducted by Rev. J. A. Johnson and wife. Winterport church has just placed \$50 worth of new books on its Sunday-school library shelves.

Southwest Harbor.—We had nearly a day of compulsory rest here, in the home of Dr. R. J. Lamont, occasioned by pouring rain, but at night we held a well-attended quarterly conference. Rev. Harry Hill was unanimously invited to remain another year. Nearly \$200 have been expended in repairs on church property. The Sunday-school is making some gain, and the general tone of all church work, as also the congregations attendant, are on the up-grade. We learned that Dr. O. H. Fernald, of this place (a superannuate), has been in very poor health especially of late. A man who takes quite a deal of care of him said to me: "He is the most cheerful man I ever saw."

Stonington and South Deer Isle.—Stonington is not improving much yet, but South Deer Isle is in the best condition we have seen it. Rev. E. M. Smith has been doing faithful work, and the people would like very much to hold him for another year. He is spoken of, generally, as one of the ablest preachers ever stationed here. A Junior League has lately been organized. A new coat of paint adorns the old church, and the people have already paid \$50 more to the pastor than they dared to promise last spring. Mr. Smith's parents have moved to South Deer Isle and purchased a home there.

Swan's Island.—Rev. Joseph Jackson, the pastor, and H. E. Stanley, chief layman, at Swan's Island are very happy over the church work. So are all the people. We persuaded this church, at our first quarterly visit, not to try less salary and service on alternate Sundays, as they were inclined to do, and the result is \$120 in improvements and a \$500 salary instead of the \$200 proposed; and, best of all, it is being paid (\$10) every week regularly, with over \$60 in the treasury at the present time. Seven new probationers and two accessions by letter were reported. Congregations are large. Rev. Joseph Jackson is much desired for another year. We had the pleasure of meeting here Professor Lindsay, of Carlisle, Pa., son of Dr. J. W. Lindsay. Professor Lindsay and quite a group of other college professors flee to Swan's Island for their summer vacation.

Jackson and Stanley (above mentioned) chuckled over me greatly as they informed me that there was no possible hope of my getting off the island before Monday morning; but I declared: "I must reach West Tremont for Sunday if I have to swim;" so they began to hustle for some means of my transfer. After much casting about, we were told that, if we would be on hand at 8 A. M., a clam vessel would take us off from near David Sprague's. To David Sprague's we went, and waited from 7:30 A. M. till 12:30 or 1 P. M. before the "good ship" was

seen at her moorings. We boarded her, and were greatly interested in watching dory after dory strike out to us from the shore to deliver its burden of clams. Over two hundred bushels were heaped upon our craft. The diggers received twenty cents per bushel, and hastened away to take advantage of the next tide. Before the last dory had departed a blinding snow-storm was coming on, so we took refuge in the snug little corner of a cabin and talked foreign missions and salvation with Capt. Albie. About half way across, when the captain and mate changed off, we espied a small fishing smack bearing down across our path, with four men in her. Captain Albie said, "Now that craft is going two and a half or three miles nearer your desired haven than we are, and, if you say so, I will speak her and put you aboard." I said, "All right," and in a jiff he made a circle around the other craft, my baggage was dumped and I jumped and found myself standing in the midst of codfish of all sizes. One man attended to navigation while the others cleaned the fish. The storm grew worse, and we scarcely made our moorings in the harbor at West Tremont. A half-mile walk through wind and snow brought us to the home of Mr. Loring Rumill, where Rev. A. P. Thompson is boarding. He was greatly surprised that we should attempt the journey, but delighted to see us.

West Tremont.—Sunday morning dawned bright and beautiful. White clean snow had covered the ugly mud and hung in glistening tips from every piece of shrubbery. We jostled over four or five miles of half-frozen road to "Centre" for the morning service, and were surprised at the number that greeted us there. Rev. A. P. Thompson is a regular Mueller, and lives a "life of trust." During the last storm the shingles on "Centre" church got very tired and let the rain through in torrents. Great strips of plastering came down into the pews, etc. Mr. Thompson, who already had an elephant—at least a large bear—on his hands at West Tremont in the new church enterprise, sent an order for shingles at once, and had them charged to himself. Well, we had the privilege of helping to raise some of the money on Sunday. The afternoon and evening services at West Tremont were marked by the manifest presence of God. Ten or twelve persons, largely heads of families, signified their intention of becoming Christians at the close of the evening sermon.

One delightful feature of this last quarter has been that often the collections overran the balance of our claim, and we have been privileged to turn back quite good sums towards benevolences or on the pastor's salary.

A batch of mail and three telephone messages call us to be in five different and widely separated places in forty-eight hours. One calls home. Wife very ill. Three lines of steamers, but all boats headed the wrong way! It looks like eighteen miles through the mud to Bar Harbor and a midnight train.

FRANK LESLIE.

Bangor District

Corinna and Stetson.—The fourth quarterly visit was one of satisfaction with the condition of the work and the prospect for the future. The finances are unusually well in hand. At Corinna a commendable decrease in the debt has been made. Some conditional subscriptions—if the conditions can be met—will put the debt well on the way toward extinction. The Methodists of Stetson are living through their "year of probation" with more than a double membership. They have paid toward the repairs of a church owned by the town more than \$80, and have paid \$300 for ministerial support. There has been a steady strengthening along all lines in the whole charge. Better and better things must be anticipated in the future for this charge.

Carmel and Levant.—A three days' trip with Rev. J. W. Price left us weary, but rejoicing in

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CAMBRIDGEPORT, MASS.

the influence of a good and godly man. This is one of the truly and widely scattered rural charges where much of faith and patience is required and hard work is done with few visible results.

Newport.—Rev. T. S. Ross is just now in the beginnings of things preparatory to the coming of the Annual Conference. The people are opening their homes and looking forward with high anticipations of the good things to come. The Ladies' Aid Society has been so successful financially as to warrant special mention, the ladies having raised about \$500 this Conference year.

Ripley.—Regular services are well sustained, and finances are up to date. The Epworth League maintains a regular service Sunday evening. This is the brief but encouraging and helpful record.

Dexter.—Fall written reports were presented from all departments. The report of the Ladies' Society was full of interest, as in summing up it covered the work of four successful years of work in the interests of the new church. Every obligation assumed by the ladies at the building of the edifice has been canceled. Though the church has suffered by death and removals, the additions have perhaps added more strength than has gone out. Rev. H. B. Haskell has been honored by an invitation to deliver the Decoration Day address in Dexter.

Gulfport.—The work has moved on as though there had been no break in pastorates. At Abbott services usually suspended in the winter have been maintained this year. It is expected that the report concerning the benevolences will be: "All met in full." Mr. D. R. Straw's family are greatly afflicted in the severe illness of their daughter, Grace. They have the sympathy and prayers of the church.

Sangerville.—The good work here is being steadily pushed by Pastor Wallace. Mrs. Wallace is making many friends. The financial prospects were never better, and demonstrate in their way the importance of keeping Sangerville a separate charge.

Greenville.—The year is closing in good

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Doctor orders. Druggist sells.
You take. Quickly said.
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shape. Steady interest marks all the work. The finances are well in hand, and better things are promised the pastor in the future. The ladies have finished paying their pledge of \$400 toward the church. This sum was raised in twenty months.

Shirley.—At this point Rev. C. H. Raapach's heart has been made glad by some who have given them lives to the Lord. Large congregations and a strong interest cheer the work and the workers.

Atkinson.—A large and representative quarterly conference greeted the elder for the closing of the year. Atkinson and Sebec furnish one of the problems of supplying a scattered country charge with the Gospel on less than half pay. The people rejoice that the debt on the parsonage is lifted. A most excellent home for the pastor is free from encumbrance.

Dover.—A full quarterly conference, with carefully-prepared reports. A united people are working happily with their pastor. A large Sunday congregation, with ninety people at the Lord's table, contributed to make a delightful quarterly visit. A. W. F. M. S. and a W. H. M. S. are active.

Brownville.—Though it was town-meeting day, a good congregation gathered at this visit. The business had been well prepared by Rev. H. Lee. A good sum has been paid on the parsonage debt, and assurance is given from the Henderson part of the charge at least, that the salary next year will be greatly increased.

Alton.—Rev. O. S. Smith travels this great circuit with cheerfulness and success. The mud and storms were such that the presiding elder could not meet all of the preaching appointments, but he met enough of the people to know their minds. Pastor Smith will soon occupy the newly purchased parsonage.

Orono.—Business methods prevail in the working of the church here, consequently the finances are well looked after and the work is in an orderly condition. Recently 18 have been added to the church on probation. These have come into the church mostly as a result of the personal work of the teachers in the Sunday-school. Prof. C. D. Woods gives careful attention to the spiritual needs of the Sunday-school as an important part of the work.

Mattawamkeag.—Rev. J. H. Barker is bravely braving the burden of his work in the charge and his invalid wife in the home. He is sustained by a kind and loyal people who are doing all they can to make his load as light as possible.

Kingman.—The fourth quarterly conference was held here, March 26. Rev. C. W. Stevens leaves soon for Calgary in the Canadian Northwest.

Vanceboro.—The quarterly conference occurred on a Sunday in the pastor's absence. There were good congregations morning and evening. An Easter concert is in preparation. At Lambert the little society is in great sorrow over the death of Mr. F. B. Scribner, a local preacher of usefulness and piety. He leaves a widow and several small children to mourn their loss.

Forest City.—This little society, fighting against constantly depleted ranks, is probably the first charge to have all bills paid at the fourth quarterly conference. A heroic little company are still determined to maintain services as they have been doing the past year.

Grace Church, Bangor.—Mortgages and notes, amounting to \$4,000, on the parsonage of this church were destroyed last week on the seventeenth anniversary of the opening of the house. After having existed since the building was erected, the debt was discharged with contribu-

We Want to Send

Free and prepaid to any reader of ZION'S HERALD a small bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate, to stay cured.

Write now to Vernal Remedy Co., 52 Seneca St., Buffalo, N. Y.

This remedy for sale by all leading druggists.

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But if You Have Kidney, Liver or Bladder Trouble, You will Find the Great Remedy, Swamp-Root, Just What You Need

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Doctors Prescribe Swamp-Root

GENTLEMEN: "I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect, and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man, and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it, and from personal observation state that Swamp-Root has great curative properties."

L. BARSTOW IRISH, M. D.
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Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue, much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength, get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried, no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends today are those who had almost given up hope of ever becoming well again.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root—and the address, Binghamton, N. Y., on every bottle.

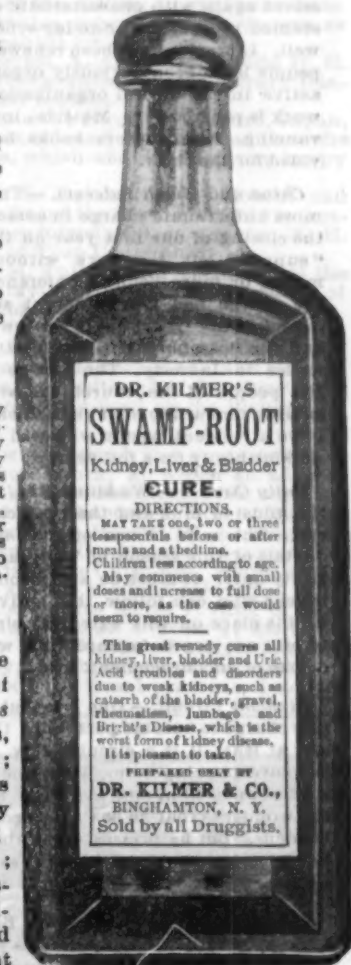
Sample Bottle of Swamp-Root Sent Free by Mail

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing be sure to say that you read this generous offer in ZION'S HERALD.

tions raised among the members of the society and friends, the collection of donations having been going on since last November. The two largest subscriptions to the fund were given by Mrs. Hiram Ruggles, to whose husband the original mortgage was given, and by Mrs. Wilbur F. Brann, each of whom gave \$1,000. The mortgages and notes were handed by Fred H. Landers, treasurer of the church, to A. H. Drummond, representing the standing committee, Mr. Drummond making appropriate remarks. The pastor, Rev. W. W. Ogier, spoke briefly of the general feeling of gratification which was shared by all over the discharge of the debt. The mortgage and notes were torn up so that all might have a part in the exercises of incineration. The scraps were passed around and the whole company formed in line and

while singing a hallelujah chorus, composed for the occasion by Mrs. Ogier, the paper was thrown into a blazing open fire to be destroyed. After a general exchange of congratulations, the remainder of the evening was spent socially, during which light refreshments were served.

Howland and Montague.—The fourth quarterly reports were probably the best in the history of the charge. On a new and much-used stable \$119 had been expended. Debts have been paid, the pastor's claim nearly paid to Conference time, the presiding elder's claim paid in full, and all benevolences, with extra for seminary and Jesse Lee Chair of Preaching. The Sunday-school at Howland is probably the largest in its history. Rev. E. S. Burrill has been asked to hold service one week night at Seboris, and is



(Swamp-Root is pleasant to take.)

doing so, though the work is eleven miles away

Some items that will be worthy of mention must be omitted in order that this report may be printed before Conference. BRIGGS.

Rockland District

North and East Vassalboro.—Rev. B. G. Seaboyer was just recovering from a severe attack of bilious fever, which had left its mark upon him. But the work of the charge had been seized again with characteristic energy and all seemed prosperous. Sunday-schools are doing well. Libraries have been renewed. The young people have been variously organized and are active in the several organizations. Spiritual work is progressing. Material interests are advancing. New anthem books have been provided for the choir.

China and North Palermo.—This has been a most unfortunate charge in some respects. At the closing of our first year on the district the "supply" left the work without warning a month or more before Conference. Last year the charge had four different supplies—and died! This year has been—well, *dubious*; and the "supply" left with due and startling notice in January. The charge is still alive! The people of the church are still loyal and looking forward to next year when they hope to have a resident pastor who will serve loyally and faithfully for a full year.

Unity Circuit.—We found Rev. W. A. Luce in the midst of mud and the busy cares of the circuit. The mud is one of the *impressive* incidents of this season of the year—and not at Unity only. It must be a vigorous, lively man indeed who can follow this active pastor and fill his place on this extended circuit. All interests are urged forward, and with a goodly degree of encouragement.

Dixmont Circuit.—One has but to ride over this charge to become persuaded that, territorially at least, it is a circuit. Rev. H. E. Stetson is a hard-working man. With the fourth year's studies upon him, and the cares of his parish, the wonder is that he has not succumbed to the burdens. But he presses on in the work of the Lord, and is held in highest esteem by his people.

Bearsmont.—Rev. William Berkeley will cease from ministerial work for a year and rent a farm. The condition of his head and eyes demands the respite. There are many things about this charge to attract the best endeavor of an earnest young man with a small family next year. It is a field of good promise to a strong and faithful husbandman.

Morrill and Knox.—This charge has much enjoyed the services of Rev. G. E. Edgett, of Belfast, since last September. This is the only way in which this people can properly be served. Their numbers are very few, their means very small. But as a part of the Belfast charge profitable service can be rendered them. We found Mr. Silas Storer, who for years has been a chief supporter of Methodism in the community, and a member of the church, still confined to his room by the severe illness that laid him low a few weeks since, but sufficiently improved to revive our courage for his recovery, though it must be a somewhat slow process.

Wiscasset.—Rev. G. G. Winslow, who is one of our most faithful and efficient pastors and preachers of the senior class, closes the year with many auspicious tokens. Both pastor and church have been hampered by the fuel stress. By it services were sent from auditorium to vestry; but they have been well attended. Special services in which the assistance of neighboring pastors was enlisted were productive of good. The Sunday-school library at Birch Point has been enlarged ten dollars' worth. Sunday-school life on the charge is encouraging.

Woolwich.—Rev. L. G. March is himself again, though he still shows the severity of the illness that confined him from his work for many weeks. Pastoral labor is being urged, and the people appreciate this. Too much of it cannot be done. Special services have been held with profit under the lieutenancy of Miss Wiles, one of our deaconesses. We are persuaded that brethren who need evangelistic help will do their charges and God service by sending to the Deaconess Home for a deaconess. There are

many indications of advancing interests on the Woolwich charge.

Pittsfield Circuit.—We found Rev. A. E. Morris' family in sorrow, owing to the very serious illness of a friend indeed who has been their help during the varied illness of Mrs. Morris and her family. Jennie was converted under Mr. Morris on the Sheepscot charge. We found her very low with typhoid fever at the parsonage—not expected to live. We have not heard from her since. We trust, for the sake of all the loved ones and for the church, that the result is better than our fears. This charge renders only good reports. Fifteen to twenty persons have asked for prayers. The Sunday-schools and Epworth and Junior Leagues are doing well. A new parsonage—the one thing needed on this charge—is in sight. The benevolences will be met in full. Notwithstanding a great deal of sickness in his family, the pastor has cared for all the varied interests of his charge, and by pastoral calling has become acquainted with and endeared himself to his people in the one year of his pastorate. The quarterly conference voted to invite the East Maine Conference to meet at Pittsfield in 1904.

Hartland and St. Albans.—Pastor Johonnett is active in church work. The temperance campaign, resulting in electing a temperance candidate for county sheriff, exercised his well-directed activities for a month. Gambling machines have been swept out of the village, much to the disgust of the proprietors, and rum is "turned down," to the sorrow of some. Churchy interests are in a state of vigor. A large outlying district demands and receives attention. Missionary interests are well conserved. Lincoln Day was observed with great enthusiasm. The Epworth League is raising \$50 to help in the work of the charge.

Athens and Harmony.—Names do not signify *everything*. Otherwise one would but need to come to Maine to reach "the land of corn and wine with all its riches," etc., for where do you find a better display of municipal names than Harmony and Friendship, Carmel and Sharon, and the like? But we must attend to church news. Let me say—I do wish that members of the Methodist Episcopal Church would take our church papers. We do not need in some communities to ask, "Do you take ZION'S HERALD?" The fact reveals itself. Well, the other fact does, too. Oh, for a larger churchly intelligence on the part of our constituency! Rev. J. E. Lombard is doing as well as he can under the circumstances. Busy? There is no busier man in the Conference. If riding, walking, "going" under all circumstances, through snow, through mud, over hills, across vales, by field, and by pasture, by nameless paths and roads and by-ways, is good for one's constitution, then Mr. Lombard ought to be the most "constitutional" man in Maine. Quarterly conference was held at Harmony harmoniously in the afternoon and adjourned to be continued at Athens in the evening. It is eight miles from "Jerusalem to Samaria"—eight such miles! The spring had come! The snow had chiefly gone. It rained. Rained? The flood-gates were open, and it poured. The way was what Bishop Fowler denominated "the new road, namely, twelve inches underneath the old road," when he attended our Conference one memorable spring. But the road to "Jerusalem" was this, with variations. Now the carriage was up and the horse was down; anon the thing was reversed; again, the passengers walked while the team picked its way precariously. And it rained! That was a good team. That horse was not afraid of hard work. He took us through mud and snowdrifts splendidly until—well, we were up to the axles in the drift when, as we were getting out of the carriage, he gave a mighty tug, and the whiffletree was gone. Matters became interesting for a few moments. We got out of the tangle after a little, found a new whiffletree at a house near by, and by the aid of a neighborly man, and a boy, and some wire, made repairs. But while we were doing it the rain "got a new hold" and seemed to enjoy the operation of drenching the worthy travelers. Then we went on our way rejoicing, and arrived at our objective point after a three-hour jaunt. Such are some of the ministerial amenities up in Maine. We held adjourned quarterly conference, and had a good time. Not many out, but we had the privilege of talking to the dozen boys and girls from the academy who came out to see and hear the presiding elder upon the importance of "fighting not as one that beateth

the air." This field deserves good service, and promises well for all the Methodist preaching and praying and labor that can be put into it. T. F. J.

Consumption Certainly Curable

No Such Word as Hopeless Now—Consumptives May Be of Good Heart and Courage—The Way to Health Is Clear—Here Is a Cure Offered FREE That Has Brought New Strength or Perfect Health to Hundreds, Among Them Congressman Nelson Dingley's Son.

Don't Try to Run Away from Consumption—You Cannot—The Wiser, Safer Plan Is to Stay at Home and Fight It Out—We Offer You Permanent Release, Not Temporary Relief.

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Consumption not only can be cured, but is being cured every day by Antidotum Tuberculosis. It is a home treatment that exterminates every germ and rebuilds, restrengthens, and revitalizes the entire system. The cures stand as proof. The hundreds Antidotum Tuberculosis has changed from shadows to strong men, from mere wisps of women into plump, full chested maidens and matrons, the new lease of life for the thin, pale, hopeless sufferers in the very shadow of the tomb, form a wall of proof against which there can be no contention. There is hope—unbounded hope—for all. Not false hope or vain delusions, but well grounded belief in the certainty of a cure. Medical science does not stand still. It is advancing always. It is constantly correcting the mistakes and brushing aside the theories of yesterday. Just as certain as that germs are the cause of Consumption is it that the remedy that will kill these germs will cure it. *Cure it, mind you, not relieve it, or lessen its pangs, but rid the system of it for good and all.* That remedy is Antidotum Tuberculosis (a Trial Treatment of which is offered Free to every inquirer), the deadly enemy of the Consumption germ. If it were not all and more than is claimed for it the company could never have won for its chairman Mr. O. K. Buckhout, a member of the National Association for the Prevention of Consumption, of which H. R. H. the Prince of Wales is president, Lord Lister vice president, and His Majesty King Edward of England, honorary president. You know that all this misery, the hollow cough, the blood-spitting, night-sweats, weakness, and wasting away result from colonies of deadly germs that cluster about your vitals and are literally eating away your life. The slightest symptom that tells of the presence of these germs is nature's warning and should be instantly heeded. If you already have consumption, or merely fear that you are contracting the disease; if you have that horrible heritage—a death taint in the blood, which will sooner or later prove its presence—don't put off for a single day writing to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 356 Main St., Kalamazoo, Michigan, for the FREE Trial Treatment, and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE. It is your sacred duty to stop the encroachment of this terrible disease before it is too late. As you value life and death, write today.

VERMONT CONFERENCE

Reported by REV. CHARLES F. PARTRIDGE.

FOR the fifth time in the history of the Vermont Conference its session is held at Northfield, in which thriving village Methodism has been a strong factor for ninety-nine years. The last session was in 1891, Bishop Mallalien presiding, since which time just one-half of the entire personnel of the Conference has changed.

Wednesday afternoon was given entirely to the work of the board of examination; and in the evening Rev. E. S. Dunham, of Delaware, O., conducted the first of a series of evangelistic services, using as his theme, "God's Blessing and Its Results."

THURSDAY

The Conference session proper began Thursday, April 9, at 9 A. M., with the sacramental service conducted by Bishop Warren, with the assistance of the presiding elders.

At the roll-call of members 68 out of the 110 responded to their names, and seven of the eight probationers.

F. W. Lewis was for the fifth time elected secretary, and nominated as his assistants L. K. Willman, J. A. Dixon, and R. J. Chrystie.

I. S. Yerks was re-elected statistical secretary, and nominated as his assistants A. C. Dennett, M. H. Smith, O. E. Aiken, O. B. Wells, F. A. Woodworth, Wm. Shaw, and C. W. Kelley.

P. A. Smith was elected treasurer, and nominated S. H. Smith and X. M. Fowler as his assistants.

The bar of the Conference and the time for meeting and adjournment were fixed, the first half-hour being given to devotional services under the charge of Dr. Dunham.

A. L. Cooper was re-elected biographical secretary, and W. N. Roberts railroad secretary.

The list of standing committees nominated last year was read, revised and adopted.

Hon. Frank Plumley welcomed the Conference to Northfield in a brief address, in which he referred to the past of Methodism in Northfield, and to the enlarged privileges and responsibilities of the laity in general at the present time, and paid his emphatic respects to some things which he thought should be gotten rid of as childish. By request of the Conference, Bishop Warren responded.

A resolution was introduced by F. G. Rainey requesting Rev. Dr. Brown, of Norwich University at Northfield, to represent that institution before the Conference on Saturday morning, which was adopted.

Dr. Parkhurst was introduced, and after

appropriate remarks with reference to ZION'S HERALD and the Wesleyan Association, presented \$180 to the Conference as its share of the money divided this year among the New England Conferences, which amount is proportionately larger than heretofore.

Rev. Wm. Hazen, D. D., pastor of the local Congregational church, was introduced and invited to a seat with the brethren.

The 13th Question was taken up, and C. S. Nutter, J. O. Sherburn and W. M. Newton presented their reports as presiding elders.

Drafts were ordered drawn on the Book Concern for \$500, and on the Chartered Fund for \$22.

The printed program was made official, and A. L. Cooper was appointed to preside at the statistical session.

The General Missionary Committee was invited to hold its meeting within the bounds of New England next year.

Various documents were referred to committees.

All candidates for admission on trial, into full connection, ordination as local deacon, and those desiring a change of relation, were referred to the committee on Conference Relations.

Adjourned with the doxology, the benediction being pronounced by the Bishop.

A. L. Cooper presided at the statistical session at 2 P. M., as appointed.

At 2.45 Rev. Wm. Shaw preached the Missionary Sermon, using as his text John 17: 18, ably and interestingly discussing the great commission, the motives that prompt, and the question, "Does it pay?"

At 4 o'clock Dr. Dunham conducted a pentecostal service.

At 7.30 P. M. occurred the anniversary of the Freedmen's Aid and Southern Education Society, which was ably represented in the absence of Dr. Thirkield by C. M. Melden, D. D., president of Clark University, Atlanta, Ga.

FRIDAY

The half-hour devotional service led by Dr. Dunham was not largely attended, but was seemingly enjoyed by those present.

At 9 o'clock the minutes of Thursday were read and approved.

The roll of absentees was called, and the order given that its further reading be dispensed with.

The effective elders on the three districts were called, passed in character, and reported their collections.

Mr. M. L. Beardsley, of Montpelier, in behalf of the church of that city, invited the Conference to hold its next session there. Rev. I. T. Johnson also presented an invitation from Johnson. The former was accepted and thanks extended to the latter, with the suggestion that if they were of the same mind later, their invitation might then be accepted.

A communication was received from Bishop Mallalien enclosing a check for \$20 as part of the proceeds from the sale of his book on revivals, which he divides yearly among the New England Conferences, which gift was accepted with thanks.

A communication from Bishop Walden with reference to the trustees of the Methodist Episcopal Church as custodians of trust funds was read and referred to the board of stewards.

Dean M. D. Buell, of the School of Theology of Boston University, represented that institution, referring especially to its Vermont origin both in its inception as started at Newbury and in its later development as coming from the munificent gifts of Alden Speare, who was born in Vermont and was a student in the old Newbury Seminary.

T. C. Iliff, D. D., field secretary of the Board of Church Extension, represented its work in one of his cyclonic speeches.

W. R. Davenport, principal of Montpelier Seminary, represented that institution in a forcible manner, adding to the effectiveness of his speech in a unique way by calling before the Conference several of the younger members of that body who were graduates from the Seminary and others who are supplying appointments while still in the school.

Dr. C. M. Melden, of Atlanta, Ga., briefly represented the Freedmen's Aid and Southern Education Society.

Rev. L. H. Elliott reported some of the needs of the Vermont Bible Society and the conditions which it finds in its canvass of the State.

The list of supernumeraries was called, and all were left in their present relation: S. S. Brigham, J. H. Wallace, A. B. Blake,

S. C. Vall, O. D. Clapp, G. O. Howe, H. W. Worthen, W. A. Evans, E. H. Bartlett.

The supernumeraries were called and passed in character as follows: A. M. Wheeler, Peter Merrill, W. H. Wight, G. L. Wells, W. D. Malcom, H. A. Bushnell, C. W. Morse, John Thurston, N. W. Wilder, W. H. Dean, E. S. Morse, Isaac McAnn, S. B. Currier, J. A. Sherburn, John McDonald, Clark Wedgeworth, J. A. Sherburn was present and addressed the Conference briefly, after which Dr. Iliff electrified the audience by starting the old hymn, "My latest sun is sinking fast," which brought out old-time fire still lurking in the hearts of the fathers in the Conference.

The treasurer reported some charges as yet unaccounted for.

H. F. Forrest, A. A. Estabrook and H. E. Howard were granted supernumerary relations at their request.

Miss Anna V. Bing, of Sapporo, Japan, was introduced and invited to address the Conference, which she did in a very happy manner.

Revs. O. S. Baketel, J. E. Robins and Edgar Blake, of the New Hampshire Conference, were introduced, as was also W. H. Crawford, of Troy Conference.

Rev. E. M. Fuller, field secretary of the State Sunday-School Association, spoke of its work and needs.

Rev. O. S. Baketel represented the interests of the Sunday School Union.

Announcements were made, and Conference adjourned with the doxology and benediction pronounced by the Bishop.

At 2 P. M. occurred the anniversary of the deaconess work, at which an address was given by Miss Josephine Fisk, superintendent of the Deaconess Home, Boston, assisted by Miss Harriet B. Knapp, one of the Vermont Conference deaconesses, and by Miss Mae Chisholm, whose sweet singing is always so much enjoyed.

At 3 o'clock, Miss Anna V. Bing of Sapporo, Japan, gave an address at the anniversary of the Woman's Foreign Missionary Society, which was much enjoyed.

At 4 o'clock the usual pentecostal service

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Over 3000 Boys in various parts of the country are making money in their spare time selling *The Saturday Evening Post*. Some make as much as \$10.00 and \$15.00 a week. Any boy who reads this can do the same.



IN A DAINTY little booklet, which we will send to any boy free, the most successful of our boy agents tell in their own way just how they have made a success of selling

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This little girl will be grown up before long. So will your little girl. And it will make a big difference in the lives of these little girls whether they have been given these musical advantages, or not.

This little girl is almost sure to be a good player. She plays easy little pieces now. In 5 years from now she can play any ordinary music at sight. Don't blame her folks if they are proud of her.

Epworth pianos are well made, extra sweet toned, and will last a lifetime.

Our Catalogue explains how to save the middle dealer's profit; and how to order on trial so you are sure to be suited.

Write for Catalogue to-day. Mention this paper.

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57 Washington St., Chicago

was held under the direction of Dr. Dunham.

At 7.30 P. M. occurred the anniversary of the Church Extension Society, at which forcible facts and figures were presented by the so-called "Western Cyclone," Dr. T. C. Iliff, who is now the field secretary of that Society.

SATURDAY

Saturday morning was opened with the usual devotional service, followed by the reading of the minutes of Friday.

G. W. Hunt introduced a resolution looking toward better provisions for Conference Claimants in line with what other Conferences are doing, with the motion that it be referred to a committee to report at the next Conference. G. W. Hunt, L. O. Sherburne and P. N. Granger were later appointed as the committee.

The class of candidates for ordination as local elders was called, and F. M. Barnes, J. L. Wesley and Wm. Shaw were elected to be thus ordained.

J. W. Miller, E. E. Wells, A. M. Walker, F. L. Metcalf, and Geo. F. Wells, local preachers desiring ordination as deacons, were elected to receive the same.

L. K. Willman, C. G. Gorse, A. C. Dennett, I. S. Yerks, G. W. Manning, and W. S. Dunn were reported as having passed in all the studies of the course and were elected to receive ordination as elders with the exception of the first named, he having already been ordained.

Wm. Shaw, O. B. Wells and Geo. C. McDougall were advanced to studies of the fourth year. Geo. E. Deuel, not having appeared for examination on account of sickness, was continued in studies of the third year.

Of the class in studies of the first year, C. D. Pierce was advanced, conditioned in one study which he could not complete on account of sickness; W. E. Newton and F. A. Woodworth were advanced without conditions; and F. B. Blodgett was conditioned in two studies.

W. F. Hill of the class in studies of the second year was discontinued at his own request, and C. W. Kelley was continued in the same class.

Rev. E. M. Taylor, D. D., field missionary secretary, being introduced, represented especially the matter of missionary literature, particularly the report of the Cleveland Convention, which is soon to be published in a cheap form, and requested a committee to be appointed to secure advance subscriptions. G. H. Burdick, who is under appointment to Korea, was directed to begin his missionary labors by acting as such committee.

Mrs. Delia L. Williams, of Delaware, O., spoke briefly of the work and relations of the W. H. M. S.

Fred Daniels, C. D. Lance and F. M. Barnes of the class for admission into full connection were called forward. The hymn, "Lord of Harvest, hear Thy needy servants cry," was sung, Bishop Warren offered a brief but impressive prayer, and then read the story of Jonah's second call, whom he described as an old Methodist itinerant. In an address, clear, incisive, but not lengthy, he set forth the Bible as a record of things done which were impossible for men to do, but possible when God came to work with them, and which were sample cases written for our admonition as showing the possibilities of human life when given up to co-operation with God; also teaching us to do things by the power of God, for nothing gets, keeps and holds congregations like the Gospel, while negations preached always end in fizzes. He also emphasized the importance of personal work with the individual. After the usual disciplinary questions all three were admitted into full connection, the two former being elected to deacon's orders, and were received by Bishop Warren with the right hand of fellowship.

Rev. A. D. Brown, D. D., in accord with the action of Thursday, was introduced as the president of Norwich University, and gave some interesting facts in the history and purposes of that institution, as related especially to the building of manhood under respect for authority.

Rev. G. W. Morrow represented the Vermont Anti-Saloon League, and also, as president of the Christian Association, presented the fraternal greetings of that body.

Rev. William Hazen, D. D., for the third time in Northfield presented to the Conference the fraternal greetings of the State Convention of Congregational Ministers and Churches.

Bishop Warren responded to these greetings by request.

Charles R. Magee represented the Book Depository, and also the convention of the Epworth League at Detroit in July.

Bishop Warren called attention to and caused to be distributed certain documents with reference to the Brotherhood of St. Paul, as aids in getting, interesting and holding men.

A collection was ordered, to meet the expenses of the board of examination, etc., which amounted to about \$40.

Adjourned to meet Monday morning at 8 o'clock, the doxology being sung and the Bishop pronouncing the benediction.

At 2 P. M. was held the anniversary of the W. H. M. S., with an address by Mrs. Delia L. Williams, of Delaware, O., national corresponding secretary of that Society. She described interestingly the needs and achievements as found in Hawaii, Alaska, the far West, and especially the Southland.

The memorial service was held in the Congregational Church at 3 o'clock, presided over by S. Donaldson. A memoir of Mrs. H. E. Howard was read by O. M. Boutwell, and remarks were made by L. O. Sherburne, C. W. Morse, C. S. Nutter, O. M. Boutwell, and S. Donaldson, revering her memory and good works. George L. Story read a memoir of Mrs. W. C. Robinson, and remarks were made by C. P. Taplin, J. T. Baxendale, and S. G. Lewis. The memoir for Mrs. J. A. Dixon was read by J. Hamilton, and remarks appreciative of that loved sister were made by J. O. Sherburne, S. G. Lewis, M. B. Parounagian, J. Hamilton, and G. H. Wright.

At 4 o'clock a meeting of the pastors' wives was held at the parsonage, with an address by Bishop Warren and a social hour. At the same hour, also, Dr. Dunham conducted the usual pentecostal service.

The evening was given to the Missionary anniversary address by Rev. E. M. Taylor, D. D., field secretary. In an interesting and able manner, much different from the usual missionary address in that he spoke of great principles in world development rather than missionary stories and figures. During this service it was reported that the Conference had increased its missionary offerings \$445 this year.

SUNDAY

Sunday morning at 9 o'clock the love-feast was presided over by P. N. Granger, of whose admission into the Vermont Conference this session marks the fiftieth anniversary. Upon the platform with him were A. L. Cooper and J. A. Sherburne, who were the only members present at this session who then belonged to the Conference. Only two others are now living — Peter Merrill and W. D. Malcom.

Following the love-feast, which was truly a feast of spiritual uplift, Fred Daniels, Carol D. Lance, J. Wesley Miller, Edward E. Wells, Alfred M. Walker, George T. Wells and Franklin L. Metcalf were ordained deacons.

Bishop Warren's sermon was based upon the words found in Heb. 2:17: "Wherefore in all things it behooved him to be made like unto his brethren," and was an earnest, interesting and inspiring presentation of the divine humanity of Christ.

At 3 P. M. Bishop Warren, with the assistance of the presiding elders and others selected by the candidates, ordained as elders George W. Manning, Isaac S. Yerks, Arthur C. Dennett, Chas. G. Gorse, William S. Dunn, William Shaw, John L. Wesley and F. M. Barnes.

Rev. G. W. Hunt followed this service with an unusually appropriate sermon from the text, "And ye are witnesses of these things . . . But tarry ye in the city of Jerusalem, until ye be endued with power from on high;" his special thought being the personal duty of witnessing, but not without the equipment of divine power.

At 7.30 P. M., Miss Harriet B. Knapp, of Hinsdale, N. H., was consecrated as a deaconess, after which Dr. Dunham conducted the evening service.

During the day the various churches in the town were occupied by Methodist preachers, Dr. E. M. Taylor preaching at the Congregational church in the morning and L. O. Sherburne in the evening, A. H. Webb at the Universalist Church, and S. Donaldson at Gouldsville.

MONDAY

Monday morning, promptly at 8 o'clock, Dr. Dunham opened the devotional service, though most of the Conference members were conspicuous by their absence.

At 8.30 Bishop Warren called the Conference to order, and the journal of Saturday was read and approved.

Through the secretary the parchments of

W. J. Kidder, signed by Bishop Elijah Hedding, were deposited with the Conference Historical Society, and the order was given that a suitable frame be procured to hang them in the historical room, and a note of thanks returned to the widow.

The secretary submitted his report of expense in publishing the Minutes, which showed a balance of \$74.50.

A resolution was passed endorsing the work of Dr. E. S. Dunham and inviting him to conduct pentecostal services at the next session; and J. Hamilton, A. H. Webb and W. S. Smithers were appointed a committee to arrange for the same.

The paper referred to the stewards from the trustees of the church was taken from the table and referred to the committee on Conference Claimants, who were ordered to report next year.

The steward reported the estimated claims as \$6,000 and receipts \$3,087.67, and they were ordered to be distributed according to schedule after the Conference adjourns.

R. F. Lowe reported for the deaconess board. The license of Miss Mille M. Martin was renewed. W. E. Douglass was appointed to fill a vacancy on the board, and W. R. Davenport and Mrs. J. O. Sherburne were reappointed, their term having expired. Miss Mae Chisholm reported the work of the Deaconess Home and Training School at Boston, to which the Bishop added touching words of his own experience. Conference advised the taking of a collection for this purpose in all churches on some Sunday when the sacrament is administered.

H. G. McGlaughlin reported for the committee on Sunday-schools; J. Hamilton for Church Extension; L. K. Willman for Education; J. H. Bennett for Epworth League; J. T. Baxendale for Freedmen's Aid; A. C. Dennett for Tract Society.

The discussion on a resolution to remove the date of birth from the Minutes brought the house down in laughter over the reported age of one brother as 250 years. It was ordered that the dates be removed.

The secretaries were made a committee to edit and publish 2,200 copies of the Minutes, which should be the official journal.

D. C. Thatcher reported for the committee on the American Bible Society.

Fraternal delegates were appointed as follows — To the State Convention of Congregational Ministers and Churches, G. W. Hunt; State Baptist Association, A. H. Webb; Free Baptist Yearly Meeting, F. E. Currier; Annual Meeting Christian Church, W. H. White.

Visitors to literary institutions — To Montpelier Seminary, R. F. Lowe; Boston University, I. S. Yerks; Wesleyan Association, Chas. F. Partridge; Drew Theological Seminary, A. C. Dennett; New England Deaconess Training School, W. R. Davenport.

Rev. Frank Hart represented the National Mutual Church Insurance Company. G. W. Hunt, chairman of the committee, appointed on the matter last year, presented a report setting forth its work, which was ordered incorporated in the Minutes.

W. S. Dunn was granted a location at his

COOKING CONTEST

Right in the Family Kitchens

The ladies have a champion interested in the betterment of family cooks.

\$7,500.00 in cash has been donated by C. W. Post, chairman of the Postum Cereal Co., Ltd., to be distributed between now and July next in 735 cash prizes to stimulate family cooks to better service.

Less burned and greasy meat and potatoes; less soggy biscuits, cake, etc., and better coffee, Postum and tea is the motto.

The girls are to compete in the preparation of good every-day dishes and in general cookery. Probably Grape-Nuts and Postum Coffee will come in for some attention incidentally, but the tests will be conducted under the daily direction of the housewife, and 735 cooks will win varying cash prizes from \$200.00 down to \$5.00. No one is required to pay anything whatever to enter this contest, and each winner will receive a large certificate or diploma with the big Postum seal in gilt — a badge of distinction much to be sought after. Particulars can be had by addressing Cookery Dept. No. 359 of Postum Cereal Co., Ltd., Battle Creek, Mich.

own request. J. E. Badger and G. L. Story were changed in relation from effective to supernumerary. The Bishop was requested to appoint A. L. Cooper Conference evangelist. W. O. Allen, W. P. Stanley and G. E. Deuel were left without appointment to attend school.

Directed that the secretary have the discretion of publishing average attendance of Sunday-schools in some way.

O. J. Anderson, F. M. Baker, A. M. Walker, Geo. A. Stott, F. L. Metcalf, J. A. Martin, E. E. Wells, and Jacob Finger were admitted.

Geo. L. Story reported for the committee on Temperance, which was amended and adopted, putting the Conference on record as demanding the repeal of the license law.

G. W. Hunt and W. R. Davenport were appointed delegates to the National Anti-Saloon League, with A. H. Webb and J. D. Beeman alternates. C. S. Nutter was appointed on the board of directors of the same.

W. M. Newton was elected trustee of Montpelier Seminary.

C. S. Nutter read distribution of missionary money.

G. W. Hunt read the report of the committee on Resolutions by their request.

The board of examination was reappointed, W. C. Johnson filling the place vacated by E. J. Gale.

C. J. Brown was announced as transferred to this Conference from New Hampshire, George C. Webster from Wisconsin, and J. M. Frost from East Maine. E. J. Gale was announced as transferred to Missouri Conference, Guy Lawton to Genesee Conference, and A. E. Atwater to the Central New York.

The triers of appeals, board of church extension, and church location were made the same as last year.

The appointments were read, and Conference adjourned at 12:45.

The following are the appointments:

Montpelier District

W. M. NEWTON, Presiding Elder.

P. O. Address, South Royalton.

Ascutneyville, Supplied by W. E. Douglass
Athens and Cambridgeport, F. M. Baker
Barnard and East Barnard, A. M. Walker
Bellows Falls, L. O. Sherburne
Bethel, Supplied by J. W. Miller
Bondville, Supplied by Henry Lamb
Bradford, A. H. Webb
Brattleboro, F. W. Lewis
Brookline, Supplied by F. L. Metcalf
Brownsville, F. H. Roberts
Chelsea, W. E. Allen
Gaysville and Bethel Lympus, Supplied by J. W. Miller
Hancock and Granville, Supplied by I. S. Yerks
Hartland and North Hartland, Fred Daniels
Landgrove, Supplied by F. A. Woodworth
Lodi, X. M. Fowler
Mechanicsville and Cuttingsville, J. H. Bennett
Montpelier, L. K. Willman
Northfield and Gouldsville, E. W. Sharp
Perkinsville and Andover, F. M. Miller
Pittsfield and Stockbridge, W. N. Roberts
Proctorville, R. C. T. McKenzie
Putney, F. L. Metcalf
Quechee, Supplied by H. G. McGlaughlin
Randolph and Bethel Gilead, F. G. Rainey
Randolph Centre, L. N. Moody
Rochester, I. S. Yerks
South Londonderry, M. H. Smith
South Reading, Supplied by F. H. Roberts
South Royalton and South Tunbridge, W. H. White
Springfield, To be supplied
Thetford Centre and North Thetford, Geo. A. Stott
Union Village, J. D. Beeman
Wardsboro, Supplied by G. W. Campbell
West Berlin, To be supplied
West Fairlee and Copperfield, A. G. Austin
Weston, F. A. Woodworth
White River Junction, H. G. McGlaughlin
Wildor, Lewiston and Hanover, N. H., O. J. Anderson
Williamsville and East Dover, G. E. Webster
Wilmington and Jacksonsville, E. E. Wells
Windsor, W. E. Douglass
Woodstock, Chas. F. Partridge

A. L. Cooper, Conference Evangelist; member of Randolph quarterly conference.

W. R. Davenport, Principal Montpelier Seminary; member Trinity (Montpelier) quarterly conference.

C. M. Charlton, Chaplain U. S. Navy; member Bethel quarterly conference.

G. M. Burdick, missionary to Korea.



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St. Albans District

C. S. NUTTER, Presiding Elder.

P. O. Address, St. Albans.

Alburgh, Supplied by O. E. Newton
Bakersfield, Jacob Finger
Binghamville, Supplied by A. H. Sturges
Cambridge and N. Cambridge, E. L. M. Barnes
Colchester, Supplied by J. T. Baxendale
East Elmore, Supplied by O. M. Boutwell
Eden, To be supplied
Elmore, O. M. Boutwell
Enosburg Falls, G. W. Hunt
Essex and Essex Junction, C. S. Huibert
Fairfax, A. H. Baker
Franklin, Sylvester Donaldson
Georgia and North Fairfax, F. M. Barnes
Grand Isle and South Hero, W. T. Miller
Highgate, C. P. Taplin
Isle La Motte, To be supplied
Johnson, Hyde Park and Waterville, To be supplied
Middlesex, Supplied by I. T. Johnson
Milton, Supplied by J. Q. Angell
Montgomery and South Richford, J. T. Baxendale
Moretown and Duxbury, C. D. Pierce
Morrisville, O. B. Wells
North Fairfield, M. S. Eddy
North Hero, Supplied by G. W. Burke
Richford, Supplied by O. D. Clapp
St. Albans, S. H. Smith
St. Albans Bay, W. S. Smithers
Sheldon, A. C. Dennett
Stowe, M. B. Parounagian
Swanton, D. L. Evans
Underhill and Jericho, Sup. by O. L. Barnard
Waitsfield and Fayston, J. S. Allen
Waterbury, P. A. Smith
Waterbury Centre, G. A. Emery
West Berkshire, East and South Franklin, Supplied by A. W. Ford
West Enosburg, G. W. Burke
Westford, Supplied by A. H. Sturges
Wolcott, C. M. Stebbins
Worcester, J. W. Ilisley

G. L. Story, Secretary and Field Agent of the Vermont State Sunday School Association; member of Essex quarterly conference.
W. O. Allen, G. E. Deuel, and W. P. Stanley left without appointment to attend one of our schools.

St. Johnsbury District

J. O. SHERBURN, Presiding Elder.

P. O. Address, St. Johnsbury.

Albany, A. Gregory
Barre, R. F. Lowe
Barton, W. C. Johnson
Barton Landing, S. G. Lewis
Bloomfield, F. B. Blodgett
Cabot, O. E. Alken
Canaan, J. A. Martin
Coventry, To be supplied
Craftsbury, R. J. Chrystie
Danville and West Danville, Joseph Hamilton
Derby, A. B. Enright
East Burke and East Haven, G. W. Manning
East Charleston, To be supplied
Evansville and Brownington Centre, C. J. Brown
Glover, Supplied by Geo. C. McDonald
Greensboro and Stannard, N. A. Ross
Groton, A. J. Hough
Guildhall, F. W. Buck
Hardwick, J. A. Dixon

Holland and Morgan, To be supplied
Irassburgh, J. F. Knapp
Island Pond, Wm. Shaw
Lowell, Supplied by J. H. Wallace
Lunenburg and East Concord, C. W. Kelley
Lyndon, W. H. Mather
Lyndonville, Supplied by W. H. Mather
Marshfield and South Canot, W. E. Newton
Newbury and West Newbury, D. C. Thatcher
Newport, W. C. Newell
Newport Centre and Troy, I. P. Chase
North Danville, To be supplied
Peacham, Supplied by M. H. Ryan
Plainfield, G. H. Wright
St. Johnsbury, J. M. Frost
St. Johnsbury Centre and East Lyndon, G. C. McDougall
Sheffield and Wheelock, C. D. Lance
South Albany, Supplied by A. Gregory
Topsam, Supplied by J. O. Wright
Victory, To be supplied
Waits River, Supplied by Leon J. Morse
Walden and South Walden, W. H. Atkinson
West Burke and Newark, C. G. Gorse
West Concord and Gaskill, P. N. Granger
Westville, Supplied by A. J. Hough
Westfield, Supplied by J. H. Wallace
Williamstown and Brookfield, E. E. Currier
Woodbury, Z. B. Wheeler

Scrofula is a bad thing to inherit or acquire, but there is this about it — Hood's Sarsaparilla completely cures even the worst cases.

CHURCH REGISTER

POST OFFICE ADDRESS

Rev. C. H. Hanaford, South Lancaster, Mass.

EAST MAINE CONFERENCE. — The annual meeting of the board of trustees of East Maine Conference will be held in the vestry of the Methodist Episcopal Church at Newport, Me., Friday, April 24, at 1:30 p. m. Per order H. W. NORTON, Sec.

PREACHERS' AID COMMITTEE. — The Preachers' Aid Committee of the New England Conference will meet on Monday, April 27, at 2 p. m., in the Historical Room, Wesleyan Building, Bromfield St. Will every member try to be present? A very important meeting.

L. B. BATES,
Chairman of Committee.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

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OBITUARIES

Again the spring! again the Easter lily!
Again the soft warm air with odors rife;
Again the tender green on hill and valley;
Again the miracle of risen life!

Again from the dark mold of their entombing,
In all their lovely robes of radiant hue,
The crocus and the violet are blooming,
The self-same flowers our earliest childhood knew.

Again the birds in joyous flocks are winging,
Chirping their songs of love and nesting days;
Again the sound of happy children singing
Along the lanes and in the woodland ways.

And as I gaze and listen, tears are welling—
Glad, happy tears—that in my heart a voice
Answers the budding trees and blossoms swelling,
And in earth's springtime gladness can rejoice.

For of this lovely life around me springing,
My inmost being knows itself a part;
'This is immortal life,' my soul is singing,
'This is immortal hope within the heart.'

"Father of Spirits"—thus my soul is saying—
'Because I thou livest we shall ever live;
Life and not death Thy universe is swaying,
Life Thou hast given, and wilt ever give.'

And the dear loved ones, gone beyond our seeing,
Toward whom our hearts still yearn so tenderly,
In Thee they live and move and have their being,
Not lost, not changed, they only live in Thee.

What glad new life is theirs, this sweet spring morning,
In that far Heaven of Love that is their home!
Can sweeter flowers bloom for its adorning?
Whisper they of the hour when we shall come!

—Helen E. Starrett.

Marvin.—Rev. David Marvin entered into rest, Feb. 20, 1903, from the home of his son-in-law, Rev. E. J. Ranslow, at Swanton, Vt.

Mr. Marvin was born in Alburgh, Vt., Dec. 20, 1813, on the farm cleared by his grandfather, Capt. Benj. Marvin, who was one of the first settlers in that town. He was one of eleven children born to Rev. Thomas and Cynthia Calkins Marvin, who also resided on the ancestral estate. Of this large family Mr. Marvin was at the time of his death the sole survivor.

As was common in those days, he received but a limited education in the common schools, but by personal application and aided by a strong mind he became a man of no mean literary attainments. It may also be said that he possessed a marvelous memory to retain all that he learned. When he was seventeen years old he experienced religion at a camp-meeting in Chazy, N. Y. Preparing himself as best he could for the ministry of the Methodist Episcopal Church, he was appointed junior pastor of the charge in Essex and Willisboro, N. Y. Rev. Arunah Leyon was the senior pastor. This was about 1844.

May 8, 1845, he was united in marriage with Lucretia Allen, daughter of Judge Joel Allen, one of the best known men in Grand Isle County. Mr. Marvin became the first settled pastor of the Methodist Episcopal Church in Isle La Motte, which was then in the Troy Conference. He continued in this work till called back to his old home by the failing health of his father, and thereafter his work in the ministry was that of a local preacher. He continued, however, to supply churches in his own county and surrounding towns up to the last years of his life. Among these may be mentioned the church at St. Albans, where he filled

out a term and was urged to become the regular pastor.

Living all his life in Alburgh, with a slight exception, it is no strange thing that he was called to officiate at more marriages and funerals than any minister in this region, or perhaps in the whole Conference. Failing health compelled him to remove with his wife to the home of his son-in-law, Rev. E. J. Ranslow, in Swanton, last November, and he gradually grew worse till death opened the Gate Beautiful. It is an interesting fact that the father of Mr. Ranslow, Rev. Geo. W. Ranslow, officiated at Mr. Marvin's wedding, and Mr. Ranslow's mother (now 93), who is one of the very few survivors of the large company of guests, was near Mr. Marvin at the time of his death.

Of his eight children only three survive—J. Allen, of Kansas City; Heman W., of Alburgh; and Cynthia L. Ranslow, of Swanton. Thomas, a prominent merchant of Montpelier, died a year ago.

Mr. Marvin was strong mentally and physically. What he did in church or on the farm he did with his might. Tireless himself, he had supreme contempt for the modern minister who needs a vacation. He took his own vacation in working on his farm from four till eight. He was often chosen to represent his town and county in the legislature, yet he never sought office, and hated those who did. He was chosen senator without even knowing that his name was to be presented. This today would be counted a miracle. He knew all about log-rolling in the field, for he was a giant at it, but in the political field and the religious conference he was a dead failure at such business. He was of too independent a nature to beg favors. As a farmer few knew how to get larger crops or more net income from the land. He believed in clean tillage, and put weeds and the devil in the same class, and fought them both to a finish. At 70 he called himself the best man in the field he ever was, and at 87 he cut one hundred tons of hay with machine. In spite of his busy life he read a great deal and kept up with the times, but did not always agree with the times. He died a stalwart Christian of the old school, with firm faith in the old Bible, the old conversion, and the old heaven.

His funeral was attended at the Congregational parsonage, Sunday, Feb. 23, Rev. A. L. Cooper, D. D., of Randolph, officiating. It was most fitting that Mr. Cooper should have charge, as he and Mr. Marvin have been veterans in the Christian ministry together.

Reed.—Mrs. Margaret Elizabeth (Carlton) Reed was born in Woolwich, Me., May 16, 1834, and died at her home in Woolwich, Dec. 27, 1902.

The sixty-eight years of her life were passed in the town of her birth, with the exception of a residence of eleven years in Dresden. She was married to Mr. Renaldo Reed, Sept. 29, 1861. One child, a daughter, Maude, came to bless their home. She is now Mrs. John Ham. The companionship of mother and daughter was delightful. They were seldom separated for any extended period. The daughter's devotion to her mother through twelve years of invalid life, full of suffering and at times extreme pain, was noble. Nothing that could be done to make the suffering less seemed ever to escape the watchful eye of the faithful daughter and nurse.

Her last illness was brief. Near midnight on the 27th of December she quietly passed away. Her going was symbolical of her life—quiet in its action, but strong and wide in its influence. Many there be who can rise up and call her blessed!

She became a Christian during the pastorate of Rev. W. B. Eldridge, who received her into the church, Nov. 16, 1879. Her years of service for the Master were full of earnest endeavor and thoughtfulness for others. Her pew was seldom empty except on the account of illness. The years of physical weakness tended only to drive her nearer the source of divine strength. She did not complain or murmur because of these deprivations, but sought to know the Lord's will that she might do it. Her heart was always responsive, her hand open to aid every good work. Her influence as a counselor and supporter of the church in all of its varied interests, will be greatly missed. The decease of

the husband preceded that of the wife several years.

For those that wait in loneliness and suspense we pray that they may have from God and their friends and their own hearts strength enough to get through a day at a time. "There is no understanding or explaining now, but back of everything is God. God is light—we shall see. God is love—we shall be satisfied. It may be a long while, but it will be worth waiting for. Trust Him—trust Him all you can; you will be glad you did."

L. G. MARCH.

Brookings.—Mrs. Susan Jane Brookings, wife of Gardiner H. Brookings, was born in the town of Woolwich, Maine, July 14, 1821, and died at her home in the same town, Feb. 10, 1903.

This was, in many ways, a remarkable life—remarkable for its quietness, womanliness, motherliness and homelikeness, a character such as the wise man describes in Proverbs, "whose price is far above rubies." Infancy, girlhood, maidenhood, womanhood and motherhood, eighty-two years—what a panorama of life, passed within the same walls!—fifty-two years of which, lacking but a few weeks, was in company with her faithful husband, friend and companion, who sits alone sorrowing, yet, as he says, "not as those without hope."

Mrs. Brookings' last thoughts were for the special meetings then in progress. She desired that all unconverted friends and neighbors might come to a knowledge of Christ who was her Saviour and sustainer. She became a Christian and united with the church during the pastorate of Rev. G. G. Winslow (1855-'67). These years of church life were full of good deeds and works "which she did."

A short time before speech failed she called for a drink of water from the spring. As the glass was placed to her lips by her son, she quoted slowly: "The pure water of the river of life." Her last words were: "Bless the Lord, O my soul!" From these suggestive thoughts the pastor spoke at the funeral service.

The large number of friends and neighbors assembled on the day of the funeral bore testimony to the fact of the wide influence of a well-spent life. The hope of immortality, the reuniting that is to occur in that land of no separations, are the gleams of light through the sorrow-cloud that overhangs the members of the family who remain.

L. G. MARCH.

Church.—Lovina Drew Church, wife of Rev. A. J. Church, and daughter of the late Rev. Eleazer Smith, of the New Hampshire Conference, first saw the light of day in the green hills of Vermont. She was converted at sixteen years of age, graduated from the New Hampshire Conference Seminary at eighteen years, for the next ten years was the keeper of the household with

DRAKE'S PALMETTO WINE

The condition of your stomach is largely a cause for disease. If you are sick and discouraged, you who are doctoring without result, send a letter or postal card to Drake Formula Co., Lake and Dearborn Sts., Chicago, Ill., requesting a trial bottle of Drake's Palmetto Wine. They will send it free and prepaid to every reader of ZION'S HERALD who writes for it. Drake's Palmetto Wine relieves immediately, and absolutely and permanently cures every case of indigestion, flatulency and constipation, relieves the liver and kidneys of congestion and frees them from disease, so they perform their functions promptly and thoroughly. Drake's Palmetto Wine gives immediate relief for inflammation of bladder, and quickly cures all painful conditions of the urinary organs. For irritation, inflammation and catarrhal conditions of the lining of the head, throat, respiratory organs and stomach it is a true, unfailing specific, and cures quickly when all other medicines have failed. Every sufferer from catarrh or stomach troubles should secure a trial bottle without delay. A letter or postal card is the only expense to secure a trial of Drake's Palmetto Wine. Only one small dose a day cures to stay cured.

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THIS CARD APPEARS EVERY OTHER WEEK

an invalid mother, and was married in 1856. For thirty-four years she endured and rejoiced in the vexations and trials of a Methodist minister's wife, cheering many desolate homes, brightening many darkened lives, and greatly assisting her husband in winning people to the church and the Lord Jesus. Her special tact, her natural affability, and her deep spiritual life enabled her to lead many convicted and troubled souls into the light and liberty of the sons of God. Her large information and ready command of a retentive memory made her a conversationalist welcome in every grade of human life.

Since laying aside the cares of the ministry she and her husband have enjoyed a serene and happy life, and have come to old age with a cheerful and assuring hope. Her interest in the missionary, humane and temperance enterprises never flagged, and she longed to see the kingdom of Christ prevail in the homes and institutions of mankind.

On March 30, 1903, she passed into rest. Her body lies buried in Glenwood Cemetery on an eminence overlooking the city of Washington. She sleeps well.

HARRY D. MITCHELL.

Bell.—A beautiful life went out when Flora Bell, of Fairfield, Maine, closed her eyes to all that was mortal and opened them among the blood-washed throng in the heavenly world. Flora was born in Fairfield, March 12, 1833, and died, April 1, 1903.

Miss Bell was a young woman of more than ordinary ability and promise, and in her death not only have the widowed mother, the two brothers, and the sister sustained a great loss, but also the church, especially the Epworth League and Sunday-school. Her Sunday-school teacher and the president of the League said to the writer: "I don't know how we are going to get on without her, she was so much to us all."

Having been born and reared in a Christian home where the family altar and worship were always maintained, her mind was early stored with religious truth, and in childhood she was deeply convicted of her need of a new heart. When eleven years of age she yielded her will and opened her heart to the regenerating and sanctifying power of the Holy Spirit, and became a happy, experimental Christian. Her experience and Christian life have unfolded in beauty and strength as she has advanced in years and developed physically, and mentally. She maintained such a womanliness of deportment and purity of thought and speech, that she influenced for good all with whom she was associated, and several were heard to say: "Flora always made me feel that I ought to be better." The high esteem in which she was held in the community as well as among her associates was manifest in the many remembrances of various kinds during her sickness, and the abundance of flowers contributed and the large gathering, especially of young people, at her funeral.

She was cut off in the midst of her days, but she did not live in vain. "She, being dead, yet speaketh." May God's abounding grace be given to the deeply afflicted family!

H. C.

Scribner.—Frederic B. Scribner was born in Central Blissville, N. B., Aug. 22, 1850, and died at Lambert Lake, Maine, March 19, 1903.

Mr. Scribner was converted in early life. He fitted himself for a public school-teacher, and soon began work for the Master. He felt he had a call to the foreign field, and was preparing to answer it when he was seized with that dread disease, diphtheria, which left him with a serious throat trouble that incapacitated him for public speaking; he was also afflicted with asthma. This changed the current of his life. He labored for a time with Rev. Mr. Grass in evangelistic work with some success. About fifteen years ago he came to Lambert Lake and worked in the saw-mill that was then in operation in the town. Later he took a position as telegraph operator at the Maine Central depot in Lambert, continuing in this employment till his death.

Mr. Scribner held a local preacher's license, and magnified his office in Lambert Lake,

holding services Sunday evenings through the summer months in the absence of the pastor. Many were the earnest exhortations and fervent prayers that were heard by the people, and they greatly appreciated his faithful labor. He also taught the Bible class in the Sunday-school, and was an efficient teacher, much beloved by his class. He was on the board of stewards, and did good work here. He was in so many ways a useful and a genuinely good man that he was held in very high esteem by every one in the town.

He left the office Sunday morning, March 15, never to return. He was taken ill with pneumonia, and on Thursday night the end came—Mr. Scribner was not, for God had taken him to Himself. Among his last words were: "Peace! Peace! Sweet peace!"

The funeral services were held at the Methodist church in Vanceboro, conducted by the pastor, Rev. Charles Rogers, with some remarks by Rev. Mr. Grass, of Lubec, his wife's father. There was a large attendance of friends with the mourners, who were conveyed by special train from Lambert Lake.

Mr. Scribner leaves, to mourn their loss, a wife and six children; also an aged mother and a brother, Dr. Frank Scribner, of Oto, Ohio. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

C.

Walker.—George E. Walker, son of Rev. Josiah and Wealthy Walker, was born in Waldo, Me., Nov. 8, 1835, and died at Monroe, Me., August 2, 1902.

He was converted at the age of twelve years, and three years later he united with the Methodist Episcopal Church and remained a faithful member until his death. He was united in marriage with Miss Mary J. Miller, Nov. 30, 1856.

Mr. Walker loved the Methodist Church, and was an earnest Christian man, a faithful and loving husband, and a public-spirited citizen. Methodist ministers ever found a most cordial welcome in his home. He has gone to meet his reward and the three children who in early youth died in the faith, while wife and mother and many dear ones mourn their loss.

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The Cry from Macedonia

THERE has always been a cry from Macedonia, although the call has not always been loud enough to penetrate the ears of the selfish princelings or worldly money-makers of Europe. Just now the cries that are coming to us across the waters are discordant and almost unintelligible—at times amounting to veritable shrieks. The Balkan territory is a region politically volcanic, residentially very uncomfortable. It is not surprising that many refugees—among them Mr. and Mrs. Tsilka, with the famous "brigand baby"—are now on their way to England or this country. We would want to get out if we were there, too. Macedonia just now is a good place to come from.

But such hasty departures of fleeing Bulgarians are attended with much property loss, danger and hardship to the refugees. As for the very poor, they have to stay and be shot at or knived. It should be remembered that the Turkish government never permits the arming of its Christian subjects, while it winks at the doings of the Kurds, Albanians and other Moslem non-descripts (to say nothing of the inexpressible Rashi-Bazouks) who go armed to the teeth, intimidating the Christian villagers in the remoter districts at their own sweet will. It is reported that the Sultan has reprimanded Colonel Said Bey, the commander of the Turkish garrison at Mitrovitz, for having fired on the insolent Albanians who attacked the village, holding that he should first have tried pacific measures! This is the kind of a policy which would cause an open-minded Turk (for there are some such) to exclaim sarcastically, "Chok shey!"—"Great thing!" The only way to moderate the zeal of the murderous Albanians is to pacify them in the same stern way in which Julius Caesar "pacified" Gaul. The Sultan would far better have promoted Said Bey, or at least have given him the rather cheap decoration of the Order of the Medjidie. Probably Abd-ul-Aziz is in personal fear of offending

the Albanian pashas who are in close attendance upon him. He has already shown his suspiciousness of the two regiments of Albanian troops who have for some time served as a part of the garrison of Yilduz palace. If he dared, the Sultan would probably just now be glad to exchange those two regiments for a few battalions of Kurdish cavalry, for the Kurds take no interest in the way things are being done or undone in European Turkey, so long as they are allowed a free hand in oppressing the poor Armenians around Ararat.

The Intractable Albanians

THE Albanians, to whom the attention of Europe is now so generally attracted, have always been an imperious and intractable race, having the usual characteristics of mountaineers, great physical strength, a passion for freedom, an impatience of restraint, and a penchant for danger. The strip of territory they occupy extends for about 290 miles along the Ionian and Adriatic seas, and has a breadth of from forty to a hundred miles. Albania nearly coincides with the ancient Epirus, but extends farther to the north. Nine ranges of hills, some of their peaks reaching an altitude of 8,000 feet above the sea, traverse it from northeast to southwest. Albania contains three noble lakes—Janina, Okhrida and Scutari. The lake of Okhrida is the highest lake in Albania and the wildest and most beautiful lake in Turkey. The Turks have always found the Albanians difficult to handle. When Mohammed, II., after having conquered Constantinople, marched against the Albanians, he experienced a series of defeats. Under the heroic George Castriot, the last representative of the Albanian dynasty, the Albanians resisted successfully for twenty years the whole force of the Ottoman Empire. It was not till 1466 that

ever, they do not always find it prudent to say out loud that the terms "infidel" and "Arnaut" are synonymous. It is a far cry and a faint cry from the Kaaba at Mecca to the banks of mountain-girt Okhrida. Nevertheless the Albanians, successors of the fierce tribes of Epirus and the still more savage Illyrians, constitute, so far as they can be trusted, the best soldiers in the Turkish army. Their dress is fantastic, their manners are free, their arms are muscular, their frames are inured to hardship, and they have a chronic liking for a mêlée. They make good enough friends, but the worst of enemies, and are disagreeable gentry to encounter on the opposite side of any little question in which one may be interested.



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